

THE Christian Workers Magazine

Continuing THE INSTITUTE TIE

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No. 10

Editorial Notes: Cut from the Loaf; The Bible in the Colleges; Rural Evangelism—the Real Thing; Saving a Drug Fiend; Prohibition and the Constitution; Christian Training for Military Camps.....		773
Results of the Higher Criticism—Their Weakness and Inefficiency.....	John Thomas.....	775
The Bible as the Text-Book in Sociology.....	William Brenton Greene, Jr.	778
A Use of Quotations.....	W. J. Erdman.....	781
How to Get the Most Out of Our Bibles.....	Clara Louise Webster.....	782
The Whole Church in the Bible School.....	Mark A. Matthews.....	784
The Glasgow Convert—Or the Word of God a Living Word.....	James M. Gray.....	785
Yesterday, Today and Forever (Poem).....	Annie Johnson Flint.....	786
Paradise Lost and Restored.....	A. C. Dixon.....	787
Andrew Murray, D. D.....		791
Christ is Coming (Poem).....	W. Lomax Childress.....	793
Prophecy and the Lord's Return.....	L. W. Gosnell.....	794
To Promote Daily Bible Reading.....	Howard W. Pope.....	796
Young People's Society Topics.....	John C. Page.....	798
The Laymens Commentary on the Old and New Testaments.....	James M. Gray.....	800
Sunday-school Department:		
Exposition of the International Lessons.....	P. B. Fitzwater.....	803
Practical and Doctrinal Applications of the Lessons.....	R. M. Russell.....	806
Practical and Perplexing Questions.....	Answered by the Editors.....	810
For Sermon and Scrap Book.....	William Norton.....	811
The Gospel in the World.....	John R. Riebe.....	814
Notes and Suggestions.....	J. H. Ralston.....	816
The Evangelistic Field.....	S. A. Woodruff.....	818
Forthcoming Conferences.....		821
Book Notices.....		822
The Moody Bible Institute.....	S. A. Woodruff.....	825
The Bible Institute Colportage Association.....		832

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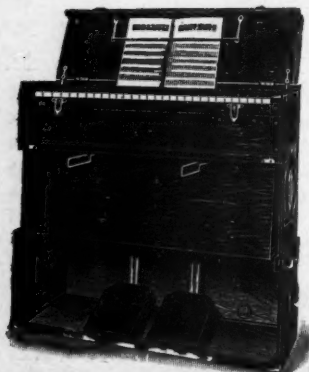
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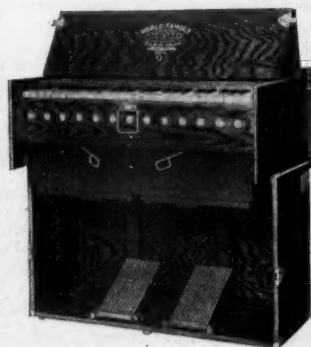
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Jewish missionary effort is coming to be recognized by thinking Christian men to be the biggest thing left undone by the organized denominational missionary agencies. The Lord has raised the New Covenant Mission to be a means to carry the good news of salvation to the people of whom Christ came. We have a large program of work before us for this year. In order to be able to carry it out in every detail we need \$50,000.00 for the erection of the Tabernacle and Sunday school, as announced before, and \$25,000.00 to meet the budget for the ensuing year. The needs of the Mission are met entirely by the spontaneous and free will offerings of the Lord's people. If every reader of this magazine would sacrifice even a little of their means for this so much needed and Christ honoring work, we feel sure that great victories could be won in the field among Israel. The New Covenant Mission solicits your prayerful and practical interest. You may express your interest by filling out the blank below and mark an X above the amount you wish to give or pledge.

Praying that the Lord's and Paul's and our solicitude in behalf of Israel may find a response in the heart of every reader of this message, we remain, Yours in Jesus, the Messiah,

(Rev.) Maurice Ruben, Gen. Supt.

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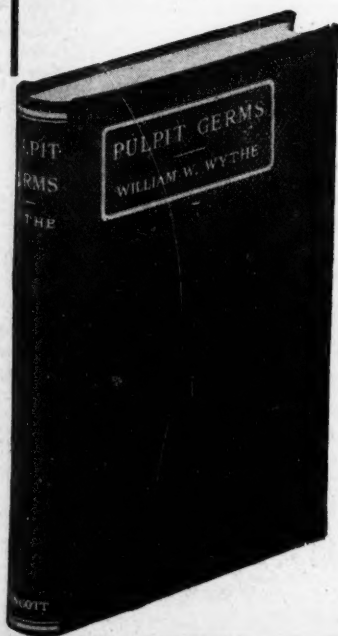
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THE Christian Workers Magazine

June, 1917

Editorial Notes

"We *** pray for you that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding."—Colossians 1:9, R. V.

Here are three words often found in a similar relationship in the New Testament—knowledge, wisdom and understanding.

Cut From the Loaf There are important distinctions in their meaning which we should be familiar with for spiritual reasons.

One may have much knowledge of God and His Word and yet have comparatively little wisdom in perceiving the relation of that knowledge to his own life. And then again he may possess that wisdom and lack understanding in the application of it to daily walk and conduct.

One day last winter we saw an amusing illustration of the possession of these three gifts, from the physical side of life. We were riding in an auto through a crowded thoroughfare and the traffic officer was on duty in the middle of the road. By the sound of his whistle and the movement of his hand he was directing the flying vehicles on their various routes. The road was slushy, and as we hurried by we observed that he was standing on an improvised wooden platform—just a small plank nailed to two cleats. He was the only officer on the route using that device, and as we looked at him this passage of Scripture came into mind.

Here was a man who had knowledge. He knew that the road was slushy and that if he stood on it through the whole period of his duty his feet would become dampened. He also had wisdom to appreciate the fact that damp feet might result in a cold, and incapacitate him for service. But furthermore he had understanding how to avoid such a result without violating the regulations. The latter prohibited the wearing of rubbers, but not the improvisation of a platform to keep his feet from the wet.

Happy the man who possesses these gifts in the spiritual sense. How much all of us need to pray and to give diligence, that we may be filled with the knowledge of God's will in all spiritual wisdom and understanding!

It is announced that an energetic movement is on foot to provide Bible teachers for denominational colleges. Most colleges under the direction of religious bodies require

The Bible in the Colleges Bible courses of all students, but in many the teaching has been done by professors occupying other than Bible endowments. It is now proposed to provide teachers who have been specially trained as occupants of such chairs.

Gladness and thanksgiving are awakened as we hear of this, until we begin to ask where are these teachers coming from and how will they propose to teach the Bible? We had not known of any universities or theological seminaries that were specializing on the preparation of Bible teachers, and the latter can not be picked up whenever they are needed. Any kind of teaching is a special gift and a rare one, but Bible teaching, we have come to think, is one of the rarest. We know an institution which has been on the lookout for Bible teachers for a good while. Comfortable support awaits the right kind if they are obtainable, but the institution has concluded that the only way to get them is to train them. And this is what the universities and seminaries ought to do.

But what kind of a Bible will these teachers teach? We do not wish it taught to our sons and daughters as mere literature. We do not want doubt sown in their minds as to the predictive element in the Old Testament, or the deity and perhaps even the historicity of Jesus. We do not want them taught the modern theories about the inspired apostle Paul and his teachings. We prefer no Bible teaching at all rather than that kind.

We want Bible teachers in our denominational colleges who, first of all, are thoroughly converted men, who accept the Bible throughout as a revelation from God; and who have a passion for teaching it arising from that fact.

Such teachers would be obtainable in time if the church really set its heart upon them. The fault does not lie in the universities and seminaries ultimately, but in the church itself. It is the old question of supply and demand. Let it be known that we want our children taught the Bible in that way, and that we will withhold

the financial support where it is not done, and the effect will be speedy and complete. God grant it.



The Moody Bible Institute of Chicago endeavors to perpetuate the spirit of its founder, D. L. Moody, and minister to neglected classes and weaker churches. A member of its Extension Department,

Rural Evangelism the Real Thing

Rev. C. P. Meeker, recently conducted an interesting series of meetings at a city in Ohio, in a section of the city where only one church edifice was standing. At one time services were conducted in this building in the Welsh tongue, but had been abandoned for years. In this section was a large and growing community without church privileges.

When Mr. Meeker and his singer arrived, they found that no preparation of any kind had been made for the meetings. They had to begin by getting the furnace of the old church repaired, the carpet mended, and the broken window panes replaced. They provided oil lamps and made a cinder walk through the mud so the people could reach the church.

After getting the building in shape, they sought to reach the people by a house to house canvass and by advertising. Much time was spent in earnest prayer. The audiences at first were very small, but steadily grew as the work continued, so that before the close of the meetings, the church was packed and interest at white heat.

There were about eighty professed conversions, and at the end of the four weeks, a new church organization was formed with a Sunday-school of ninety-three. This enrolment has been increased to one hundred twenty-five. The church now has the largest prayer meeting in the city, with an attendance of seventy or more, and one hundred fifty or more at the Sunday evening services. This is an illustration of what can be done in neglected communities where the old time gospel is preached in the old time power.



Recently the editor was conducting meetings in a Texas city, and entering a trolley one day, he was accosted by a journeyman painter who recognized him as the preacher whose

Saving meetings he had been attending.

A Drug Fiend later his experience. He was the son of a Methodist minister, but had lived an awful life of sin, first drink and then drugs. He had been a morphine victim for eleven years, and was so under the power of it that he could take ten grains at a time.

In that condition he had gone into the Union Gospel Mission one night three years before, and had thrown himself down on the floor in front of

the altar and called on God to have mercy upon his soul for Christ's sake, and to save him. He lay there helpless, unable, and indeed unwilling, to arise until God heard him.

He "was heard in that he feared." God saved him on the spot, and took away from him immediately the desire for rum, for drugs, for swearing, for tobacco, and some other bad habits of that nature which had beset him. He hadn't listened to any preaching, he said. In fact he had not been inside of a church, or a mission, in years and years.

"What led you to go to that mission on that night?" he was asked.

"I don't know," he replied, "except that I just wanted to find God, and felt sure He would be there, and He was there."

The man is now sixty-two years of age, and after serving the devil for nearly three score years, he has now turned around, and to use his own phrase, is beginning life all over again.

Subsequently on talking with his pastor, it was found that his story was true, and that his daily life bears testimony to it. He is one of the most active and useful members of his church.

Verily, the gospel is still the "power of God unto salvation to every one that believeth."



By the constitution Congress has eighteen specified powers. The eighteenth reads, "To make all laws which shall be necessary and

Prohibition and the Constitution

proper for carrying into execution the foregoing powers and all the other powers vested by this constitution in the government of the United States or in any department or office thereof." An interested Washington correspondent suggests that several if not all of the previously mentioned powers of Congress will be distinctly and effectually aided for their execution in the enactment by Congress of nation-wide prohibition of the liquor traffic, and also that a majority vote by Congress with the approval of the President can make such a long-desired law. The required two-thirds and the ratification by three-fourths of the state legislatures for a constitutional amendment are not needed in this case. He urges that in view of the fact, first, that along and unnecessary wait would be called for by the amendment plan, and secondly, that the country is ready for national prohibition, and thirdly, that we have entered upon a great war and should have the best citizen and soldiery efficiency possible, it is apparent that statutory prohibition should at once obtain. To that end he asks us to recommend to our readers that congressmen and the President be importuned with thousands of petitions within the next few weeks.



The Moody Bible Institute of Chicago, has lent one of its professors, E. O. Sellers, to the

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International Y. M. C. A. for evangelistic service in the English camps. He gave some time last year to the Canadian camps. The Institute is desirous of living up to its reputation as "The West Point of Christian Service," by being prepared for any demand on its student body for workers in United States camps in the

evangelistic field, or through the channel of the Red Cross or in other ways. Some of its graduates at the close of the last term were called into Christian work in the army and others are expecting service as chaplains in the navy. The training is entirely free for Christian men and women of any state, nation, or denomination, when references are satisfactory. Catalogues are sent free on application.

Results of the Higher Criticism—Their Weakness and Inefficiency

By Rev. John Thomas, Liverpool, England

An Address Stenographically Reported for "The Christian Workers Magazine."

WHY is it that one need take a stand against the higher criticism and its results? You all know the name of Dr. James Orr, of Glasgow, one of the finest Biblical scholars of the present era. I will tell you the reason from his words, where he says: "It has now become fashionable among a class of religious teachers to speak disparagingly of the Holy Scriptures as an authoritative rule for the church. The cause of this has undoubtedly been the trend which the criticism of the Holy Scriptures has assumed during the last half century or more."

You see what that means. The present epidemic of scepticism concerning the authority of the Word of God is largely due to the operation of the higher criticism. Now, if that is true you can easily see that we cannot possibly maintain a passive attitude towards that which is undermining the faith of the church of Christ. If that criticism be right we must accept it with its consequences, and if it is not right, in the name of God we must meet it with demonstration showing that it is false.

I am to indulge in no personalities. I am willing to respect every man's judgment, even as I expect every man to respect mine. At the same time, if his judgment is undermining all that is dear in our religious life I am bound to oppose it, and uncompromisingly. You will understand that I am dealing not with men, but principles, and if the position touches men of God I cannot help that.

Now, this criticism is being carried second-hand into our churches by ministers and laymen who do not go to first authority, and in many cases cannot go, to prove the thing for themselves before they give it to others. They take it on the authority of "scholars" and give it to their congregation because they think it "up-to-date." They say that this "new light" as they call it, ought to get into our Sunday-schools, and the children ought to be taught that the beginning of the Bible is myths and legend and all the

writers are simply names for fairy tales. That is an atrocious proposition. I am speaking plainly because I feel I have a grave responsibility in dealing with this question. I am aware that I am standing here against the follies of men who occupy high positions in the church and who have given their support to that which Dr. Orr says is mainly responsible for the scepticism of the age. I have not the slightest desire to hamper legitimate criticism. One of the most unfair things that is being said from the critical camp at present is that those who oppose them are in opposition to the spirit of criticism, and to the advance of free thinking and scientific examination of the sacred Word. That is not true.

Another unfair thing is that the higher criticism should be declared to be identical with Christian scholarship. There are men who say that practically all scholars worthy of consideration are on their side. But that is not so, and it shows a weakness on their part to try to buttress themselves by an assertion of that sort. You cannot expect newspapers to be "obsolete," and so when there is a book on the assertive belief you will find two or three lines to the effect that "this book has been written on traditional lines." But another book comes along of myth and destruction and folly, and you find "Marvelous, brilliant, original contribution to the Biblical question!" That too is unfair. There has been a conspiracy of silence. An attempt to keep the books that maintain the supremacy of the Bible in opposition to higher criticism out of the market. To depreciate and boycott them.

While I was in America some years ago I met one of the finest scholars in that country, Dr. Robert Dick Wilson, of Princeton. And I found that he did not belong to that band of scholars that would monopolize all light and illumination. He believed as we believe, that the Bible is the infallible word of the living God. He had reasons for that faith, scholarly reasons. I said to him, "Dr. Wilson, how do you account for it that so many preachers, thought to be scholars,

join in this movement which to you and me seems so unreasonable?" He said, "Simply this. If you narrow yourself down to microscopic hair-splittings, you will get nothing but little grains of dust. But if you take a great, wide, comprehensive view you will see the Bible in its grand and sublime unity. Take one of those books on the higher criticism, and it is all little adverbs, small techniques. What you want to look at the Bible with is not a microscope but a telescope. That is where the mischief comes in." The fundamental principles and methods of the higher criticism are illegitimate, and its main results are demonstrably false.

Naturalistic Evolution

In the first place, no one can deny that the fundamental principle of the higher criticism of the Bible today is that of naturalistic evolution. Wellhausen, the great "thinker" after whom they all run, was confessedly a rationalist. His criticism was based upon a naturalistic interpretation of the Bible, and I have looked to see where our great scholars in their higher critical methods differ from him, and I have failed to find any difference. No matter what their first intention may be they are soon down to this rationalistic principle. They are reconstructing the Old Testament. There we have God revealing Himself to man from the beginning, but the higher critic says, "No, it is all a question of natural uprising. Man began with certain crude ideas of his own, and little by little he got up higher and higher until at last he got into something like decent ideas of God and himself."

What is the result? The supernatural goes out of the Old Testament. All supernatural events are myths and legends. As to Elijah, the miracles he performed, and his ascension to heaven, they are all legends. And why? Because they will not agree with the hypothesis of natural evolution, that is all. The claim of the Bible to be supernatural is absolutely denied, and the principle therefore is utterly unwarrantable and false.

Illegitimate Methods

In the next place the characteristic methods of the higher criticism are illegitimate; they are severely bitter and even violent. That is a strong statement to make about scientists, is it not? Science is supposed to be patient, not to come to any conclusion unless the premises are perfectly clear and adequate. If that is science then the higher criticism is as far removed from science as anything in this world can be.

The higher critics have made a great point of the fact that the names "Jehovah" and "Elohim" are so distributed in Genesis, especially in the first chapters, that you can distinguish different documents. What do you find when you come to compare the old Hebrew text with the Septuagint which is a translation from the old Hebrew text? You find that the name God is

quite differently distributed in that authoritative translation. So that they have taken out certain data they had no right to take out.

They proceed by manufacturing discrepancies and mutilating texts in order to fit their theory. That is a grave indictment, is it not? Open a book by one of the foremost higher critics of today, who opposes inspiration. He says, "There are two accounts of the sending of the spies into the land of Canaan by Joshua. These two accounts contradict one another. One says the spies came back and said it is a fruitful land, another that it is a barren land, not producing anything." If you read that on the order of that scholar you will say there must be two accounts. Well, I made it my business to examine. I found that this man had not the right representation of the facts. I find that one account says that the land was fruitful, "flowing with milk and honey," and the other that "it is a land that eats up the inhabitants thereof." This critic interprets that as meaning a land that was barren. If you look up that phrase with a concordance you will find it does not mean anything of the sort. It means a land desolated by warfare. The tribes of the land were fighting with one another, and eating one another up, and the two accounts are in perfect harmony.

Pennock the critic says that in a certain document in the Pentateuch, the word "Elohim" is always used and the word "Jehovah" never. But he can't go three steps before he finds "Jehovah," in which case he says, "it ought not to be there." If you call that scientific criticism I would like to know what you call the other thing.

But having done all that, and cutting their dogmas asunder, as they imagine, they find even then they cannot get on. What do they do then? They multiply their writers, and, finding certain verses that will not fit in with their theories they say, "This verse was not written by any of these writers, it was written by certain 'redactors' who put them together." There is no more reason for these redactors than there is for the man in the moon.

These men have made up their minds that the book of Deuteronomy is fiction. It would not suit their theory that the book should be in existence before the reign of Josiah. When you come to this great book you find that they were cleaning the temple and the volume of the law was found in it. It was immediately produced, sacredly and solemnly as a letter from God which had long been given to man, and left in the temple, and it was presented to the people. Now what do the critics do? That book according to their account could not have existed before then, otherwise their case goes to smash. They say instead of being found in the temple the book was concocted there and then—made up and foisted upon the people. I cannot make any comment upon that. It is beyond comment.

Take the Levitical law. The critics declare

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what they call the "priestly code" was composed by the priests in order to mislead the priesthood. But when you come to the giving of that code in Ezra and Nehemiah you find these holy men spake of it as the old law of Moses, given to him by God. Yet these critics tell us, in order to maintain their theory, that this also imposed upon the people, and in order to make them accept it they were told that it was an old law of Moses and God had given it. Now not only is that unscientific, but absolutely unreasonable. Mr. Gladstone, in his "Impregnable Rock of Holy Scripture" shows this. Of course they would not take any notice of Mr. Gladstone because he was not a "scholar" in their sense of the term, but you do not need to be a scholar to understand this question. Gladstone showed that there was such keen watching between the priests and the prophets that the prophets would never have allowed the priests to foist an imposition upon the people. And Dr. Orr points out in the latest issue of the "Fundamentals" that such a thing was absolutely incredible. Here are people who are building the temple. They were a mixed people, not all of one mind, a good many jealousies among them, and here come two men who impose upon them some of the heaviest burdens that could be imposed upon them, in the name of God, and in the name of an ancient inspired law. Do you think any people in their senses would submit to it unless they had reason for believing it was an ancient law? The thing is utterly incredible. If these men had any historic imagination they would say it was quite impossible.

False Results

Now I want to show that the main results of these myths are demonstrably false. I will show you the principle is a false one. It is on naturalistic principles and the Bible is on supernatural ones. The myths are false. They are slipshod. They destroy the divinely given structure of the Old Testament. They are contrary to that great scheme of redemption in the Bible which anyone with a reasonable eye can see is absolutely fundamental in the Word of God.

As Dr. Orr says again: "Taking the Bible as it stands I find that every illuminating word seems to be evidence of a divine construction, part fitting into part and leading up to part, making up a unity of the whole. It is distinct from all other books. The history of the Bible is the history of God's redemptive purpose, the promises of the Bible mark the stages of its progress, and its word stands before us in the order of its unfolding. Begin at Genesis, follow the whole development, and you will find it all gathered up and fulfilled in the New Testament."

Yet, mark you, in spite of that great, sane, reasonable and conclusive representation of the construction of the Bible, its everlasting structure, men say, "The structure is all wrong, and we are going to change it." In spite of the fact

of God's revelation of Himself to Abraham and Moses, they tell us that Israel was only a robber band, a lot of brigands who went into Canaan. And in spite of the first great revelation "in the beginning God created the heaven and the earth," they tell us that Jehovah was only a tribal God, the storm God of Sinai, a cruel tribal deity, and that only little by little would these people get the conception of a God that was worth talking about. If you go on in that way you can say anything you like.

This result of the higher criticism radically denies all the supernatural foundations of the Christian faith. I think I have said enough to show you that there are men who try to hold them together. How they can do it puzzles me. If I believed the Old Testament was not the supernatural revelation of God I do not see how I could believe in the supernatural Christ. The higher critics are running on that line. They are beginning to dissolve Christ into a myth. If the higher criticism discredits the divine authority of the Lord Jesus Christ you know where you are. You do not require many documents in order to show you how false it is. Jesus said that God spoke to Moses, and He repeated the very word that was given in that "legend" as having been given by God. But Jesus Christ was so ignorant, according to this criticism, that He represented that legendary record as being a true one. They tell us that the story of our first parents is an invention, a romance. And yet Jesus in deciding one of the most important social and moral things in human life made that "romance" the basis of His teaching, declaring that it was so in the beginning. They tell us that Abraham is all legendary, but Jesus said, "Your father Abraham rejoiced to see my day. He saw it and was glad." Jesus accepted Abraham as a real personality, and the record concerning him as the true, historical record.

Unbelief in the church is unquestionably largely due to this which is called science. It has gained ground because it has called itself scientific. It has gained ground because it has called itself higher wisdom and illumination of the age. Some are rushing to it to have a share of the illumination before they know where they are.

We are not fighting a losing battle. The foundation of God standeth sure. Do you think these tottery fallacies are going to overthrow the majesty of the divine Word and divine authority of our Lord and Saviour Jesus Christ? "Why do the nations rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh: The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion."

The Bible as the Text-Book in Sociology

By Professor William Brenton Greene, Jr.

Abridged from "The Princeton Theological Review," and Reprinted by Permission.

WE ARE accustomed to regard the Bible as the text-book, in dogmatics and ethics. The question before us is, Does this apply, and set forth this order? Is it true that with respect to the family, the nation, the church, the race, the kingdom of God, that whatever the Bible requires in the case of these is also the law and that nothing which it does not require may be made the law? This is the question to be considered.

None could be so pertinent, because, as Prof. Francis Greenwood Peabody remarked in substance, "The problems of the social world are undoubtedly the problems of today. Social unrest is the fact of contemporary life. No institution of society—the family, the state, or the church—is too stable or too sacred to be assailed." So, too, no question could be more evidently important. If the Bible is the authority in sociology, then what our age needs most to know is the trend and the extent of this authority. Only thus can it answer the inquiry in which it is most interested, and which is most insistent, and yet it is from almost every source but this that most are now seeking the answer.

We assert, then, that the Bible is as truly the authority and so the text-book in sociology as it is in dogmatics and ethics, and for the following reasons:

I.

The Bible is the text-book in religion, and a progressive or even a permanent civil society or nation is impossible without religion. This results from the nature of things and is also one of the clearest teachings of history. As Washington said in his farewell address, "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." We see the truth of this specially in connection with the most pressing and difficult social problems. As the Hon. Carroll D. Wright, U. S. Commissioner of Labor, remarked recently, "Religion is the only solution of the conflict between labor and capital. The decalogue is a good platform. Religious education must bring about an alliance of ethics and economics in the welfare of mankind." Nay, we must go further. What has just been observed of the necessity of religion in general, must be affirmed of Christianity in particular. In a word, it is only on a Christian foundation that society is truly progressive.

The reason for this should be plain. Religion has been described as "the sum of our relations to God." A truly religious man must, then, be conceived as a man who stands in right rela-

tions to God; and in like manner, a truly religious society must be regarded as a society that stands in right relations to God. Such a society will be one that acknowledges God, that obeys God, that draws its life from God, that glorifies God. That "we live and move and have our being" in God and that we "were created by him and for him,"—all this is as true of men socially as it is of man individually. The government, "the powers that be," through which society develops itself, have been ordained of God. "By him kings reign and princes decree justice." His benevolence is the source of all wealth. His law is the way of peace and happiness for nations and for communities as truly as for individuals. That "in his favor is life and his loving kindness is better than life,"—applies to the social organism as such as really as to its members. Because of what God is and because of the relation of dependence in which society stands to Him, it must be that "righteousness exalteth a nation, but sin is a reproach to any people." In emphasizing, therefore, authoritatively, the supreme importance of true religion, that is of right relations to God and, therefore, to Christ who is the revelation of God, the Bible, so far from being outside of the domain of sociology, is teaching just that which is most fundamental to it. Our religious relations underlie and ultimately determine our social relations. An utterly irreligious society would be hell.

II.

Sociology is implicated in, and is the result of, dogmatics and ethics.

Christian ethics is not an independent science. It is the consequence of the application to, and in individual human lives, of the facts of Christian dogmatics. The prophets of the Old Testament were great ethical teachers because of their intense realization of God, and their ethical teaching was uniquely high and pure because their conception of God was true. In affirming monotheism, therefore, they were teaching ethics. They were not only giving religious instruction, but they were giving the one kind of religious instruction on which a true ethics could be based.

It is the same in the New Testament. Right conduct is never set forth independently of right belief. The moral teaching of the closing chapters of Romans is presented as the requirement of the plan of salvation as given in the body of the epistle. It is by the mercies of God, as we might say because of the mercies of God, which Paul has been expounding in the previous eleven chapters, that he beseeches us to present our

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bodies living sacrifices, holy, acceptable to God, which is our reasonable service, and then goes on to show in detail what such consecration involves. Who may say, consequently, that Paul's dogmatic teaching is without authority for ethics? On the contrary, it reveals the root and principle of Christian ethics.

Precisely this is the meaning of our Lord when He says, "This is the work of God that ye believe on him whom he hath sent" (John 6:29). The great thing that God would have us do is to believe on His Son. That is, faith in Christ is the primary, the germinal, and in that sense the all-comprehending virtue: Christian ethics is to appreciate and to appropriate Christian dogmatics. Indeed, we may be and should be more precise. It is to understand and to fulfill the divine plan. It is to do the works which "God afore prepared that we should walk in them." It must be, therefore, that the dogmatic portions of the Bible are of authority, are the authority, in Christian ethics. "The duty which God requires of man" is the result of, is involved in, and can be learned from, only "what we are to believe concerning God."

Can it, however, be otherwise in the case of sociology? Will it not in like manner be implicated in Christian ethics and so in Christian dogmatics? Certainly. Social ethics, which discusses what society ought to be, to do, and to become, presupposes individual ethics, which treats of what the individual ought to be, to do, and to become. This is so because society presupposes, depends on, and is impossible without, its constituent members. While society is other than and more than the sum of the individuals that compose it, it is only in them and because of them, and as they, that it exists. An analogy is often pointed out in this respect between the social and the physical organism. Paul himself does so in 1 Corinthians 12. As the health and vigor of the body depend on the health and vigor of its members, so it is with the Christian society or church, "the body of Christ." "Whether one member suffereth, all the members suffer with it, or one member is honored, all the members rejoice with it." This analogy, however, while true, falls short of the whole truth. The physical body and the body politic are both organisms, but the latter is an ethical organism. That is, its members are ends in themselves. The foot must be honored, but it is for the sake of the body. The individual members of society, too, must be perfected; but this is not simply because the welfare of society depends on them; it is also because society realizes its end only in and through the perfection of its individual members. It exists for them rather than they for it. Social righteousness, therefore, presupposes and has its purpose in individual righteousness; and consequently, just because the Bible is the authority in and for individual ethics, it must be the authority, too, in social ethics. It cannot teach the

former and not teach what is most essential in the latter.

And this is a truth that can scarcely be emphasized too much today. The trend of our age is toward the depreciation of the individual. Machinery has ruled out handicraft. The lecture has taken the place of private instruction. The shepherd of souls who knows his own sheep by name is giving way to the evangelist who converts sinners in the mass and who has no sheep of his own to know by name or even by sight. Sociology is a more popular study than theology and the reason is that it puts its stress not on individual regeneration but on social reformation. In a word, what society does not want, but needs all the more urgently, is a renewed emphasis on the individual; and therefore, the Bible, which is dominated by the spirit of the question, "What shall it profit a man if he gain the whole world and lose his own soul?" is not only, as we have seen, the authority in sociology, but the most pertinent authority. In affirming the individuality of each man's relation to God it affirms both what is most essential in the foundation of any true sociology, and also that which in our day most demands recognition.

So, too, like individual ethics, and through its relation to individual ethics, Christian sociology is implicated in the Christian religion. It is what and as it is because of the revelation which God has made of Himself in Christ. It is determined throughout by the great fact of redemption. This is cosmical as well as individual. There is a "divine order of human society." Hence what our ecclesiastical fathers used to call the "amplitudo regni Dei." They conceived of God as redeeming and so as regenerating and ruling over all right human relationships as well as the individual men and women who entered into these relationships. They conceived of Christ as Lord of the family and as King of the nation, as truly as Head of the church or the Life of the individual Christian. They taught that all philosophy and science and art and commerce—all legitimate human interests, must be "brought into captivity to the obedience of Christ"; and that the ideal society could be realized only as His will was done on earth as it is in heaven. Must not, then, the Bible, the infallible because inspired revelation of that will to us, be the authority in sociology? Because it is this for religion, and because sociology is implicated in religion as in ethics, it could not be otherwise.

III.

The Bible contains much information and gives much instruction which is directly sociological. Dr. Crafts, in his "Practical Christian Sociology," p. 30, says that "there is more material for Biblical sociology than for Biblical theology." I cannot agree with him. He has studied the Bible, as many do, from his own standpoint only. Nevertheless, there is ample ground for his taking his standpoint. Were he

not to do so, he would be untrue to the Bible. And we should be equally untrue to it, were we not to do so. The social or sociological aspects of the Scriptures are so many and so important as to demand attention as such. Even a general and cursory study of the Word of God must reveal to every reader, not blinded by his own outlook, how large a portion of it is concerned with man in his collective capacity. As Samuel E. Keeble has said in his admirable book, "The Social Teaching of the Bible," nations, tribes, cities, communities, classes, families, constantly come under the socio-religious regard of the sacred writers. "Their social relationships and their social morality, their social woes and their social sins, their whole collective life, receives careful, detailed, often passionate and always memorable attention."

This is conspicuously true of the Old Testament. "The Prophets, especially, are full of instruction on sociological problems." Read what Mr. J. S. Mill, in his work on "Representative Government," declares of their function in carrying the development of national life in Judea to a point never reached by any other Oriental people, in dissociating the national religion from the blind conservatism which elsewhere stereotyped institutions, in making liberty and movement possible. But what is thus true of the Prophets in particular is as true of the Old Testament as a whole. In a word, the Old Testament, while primarily and chiefly the supernatural record of the divine preparation for the Messiah, is at the same time other than this; it is also God's text-book of national life.

When we come to the New Testament, we find the sociological element equally, although differently, prominent. In the words of Prof. R. E. Thompson ("The Divine Order of Human Society," p. 7), "The Baptist and our Lord both begin their mission by proclaiming, not a way of salvation for individuals, but a kingdom of heaven,—a new order of society, a holy and universal brotherhood transcending all national limitations, and embracing or aiming to embrace the whole family of man. It is the laws of that kingdom, the conditions of life within it, that our Lord sets forth in His chief discourses. It is the nature of that kingdom and its relation to that of Tiberius Caesar which are mooted at His trial before the Roman procurator. It is for the establishment of a kingdom that He sends forth His apostles to bring the old world to an end and the new to its birth. Through all their labors, their preachings, their epistles, they are concerned with the relations of men within this kingdom, this 'city that hath foundations, whose builder and maker is God.' And our canon closes with the vision of its coming down from heaven to earth to permeate and pervade all the families, fellowships, and nations of men with its divine principles."

Now, the questions which at once suggest themselves are, Can information and instruc-

tion which bulk so largely and so prominently in both Testaments, be mere by-products? Can no more authority attach to the sociological utterances of the Bible than to its statements in the sphere of science, which statements, while always true in the sense in which they were intended, are not regarded by us as authoritative in the sense of final deliverances? On the contrary, it is not what we should expect, in view of the way in which and the degree to which social ethics is implicated in and determined by dogmatics and individual ethics—is it not just what we should expect that so much of God's Word would have a sociological character and purpose; and does not the fact that it has warrant the inference that its sociology is as authoritative as the dogmatic and ethical teaching that demands and determines it? Involved in them and having the same aim with them, it must be equal to them in authority, and how could this be emphasized more strongly than by the prominence which God Himself has given to it in His own word?

IV.

The Bible is the *final revelation* of the will of God for man in his present state of existence. This is either the direct or the implied teaching of each one of our church standards. They all represent the Scriptures as giving the last word with regard to "faith and practice." It follows therefore, that, unless the Bible be the final and so adequate authority also in sociology as in dogmatics and ethics, then we have no such authority in sociology. That is to say, we have no absolute norm for social development; we have no sufficient ideal for social realization; there is no "divine order of human society; and, consequently, there is, in the last analysis, nothing for us to do in the social sphere but to lie around, Micawberlike, and see what will turn up. It is not ours to determine in accordance with the divine plan the evolution of society; it is only ours to be evolved. The mere statement of this position should be its refutation.

Nowhere is it more important that there should be *an* authority than in sociology. The fact is that in the social sphere no more than in the individual one can we simply lie around and be evolved. Society is made up of men, not of stones, not even of beasts: and it is characteristic of men, it is the characteristic of men, that they are self-conscious; that they evolve themselves; that they themselves work out the plan of God for them, and that, consequently, they "live and move and have their being" in "the realm of ends," of ideals, of authority. To take the ground of the alarmingly popular naturalistic and mechanistic philosophy that, instead of determining and so evolving himself, man is merely determined and evolved—this is to shut your eyes to what man is, even more than if one were to deny that he is an animal and so must breathe. Man is the animal whose very nature

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it is, and, therefore, in the social sphere, as really as in the individual, to realize and to demand authority. This is the essence of his essence.

We may and should go further. It is not enough for man to have *an* authority. In social relations, especially, he needs an authority that is adequate because final. Legislation which is merely to meet the need of the hour, of which at the present time we have so much, does not and cannot satisfy any thoughtful person. The doctrine that society should determine itself simply according to the requirements of each new age can not permanently win approval. Made by God and for God and in his image, man can realize himself only as he can aim at and determine himself according to the eternal and unchangeable. As he must have an authority on which to rest, so the only authority on which he can really rest will be absolute and thus final.

As has been remarked, this is not only true in the social sphere; it is *conspicuously* true in it. Man was made for society and fully realizes himself only in society. But who understands society, its nature, its functions, its development? It is of all things the most complex, the most complicated. If no man can know himself

thoroughly, still less can he know the society of which he himself is but one insignificant member. And, therefore, if man by the very constitution of his nature demands an absolute norm and so a final authority, much more does that most wonderful of all organisms, the social body, which men constitute, and in which alone they can fully find themselves, demand it. That is, God Himself must reveal His kingdom from heaven, if we are ever to realize it on earth. A final authority in and for sociology would seem, consequently, to be specially demanded by the divine purpose. Indeed; the Bible would fall short of its own revealed end, if it were the final authority in dogmatics and ethics and not in sociology. It is precisely in the kingdom which it was revealed to introduce, the divine order of society which, while it is to be consummated in heaven, must be established on earth; that we see most clearly the absolute need of such an authority. On these four grounds, then, to adduce no others, we would seem to be justified in claiming the Bible as *the* authority and so *the* text-book in sociology as really as our standards affirm it to be so in dogmatics and ethics.

(To be concluded in our next issue.)

A Use of Quotations

By Rev. W. J. Erdman

IN THE Epistles certain quotations of predictions are employed for a partial fulfillment in their application. This shows that God has a purpose hidden within a purpose. The one hidden is fulfilled first, viz., the mystery of Christ as the Head over all things to the Church, His Body, precedes the Messianic Kingdom primarily intended in the prediction.

Illustration: Romans 15:9-12 contains quotations applied to Gentiles of the Church which are primarily for Israel as the context of these various passages in the Old Testament shows.

Also, Isaiah 49:1-26 from which 2 Cor. 6:2 is taken is an illustration. The quotation is applied to the Church while it primarily belongs to the Servant of Jehovah, who in the once hidden purpose of God became the Head of the Church before He historically becomes the Redeemer and Restorer of Israel. Jehovah is glorified by the Servant's work whether in case of Israel or the Church. The "work" or recompense may be the gift of Jehovah, i. e., the Church to His Servant (John 17:1-26). The Servant of Jehovah will indeed yet be historically the Head of Israel as a nation redeemed and regenerated, the first-born of the nations; but the Church glorified with Christ according to God's eternal purpose is a higher, greater, heavenly realization of Sonship. Yet the prophetic mold serves for both, and so

the quotations applied to the Church are pertinent to though not exhaustive of the predictions.

Likewise in Galatians 3:16, 29, "the seed of Abraham" stands for both Christ and Christians; and yet it is to the natural but believing seed, to the nation of Israel, the promises also belong.

Likewise as to the promise of the Holy Spirit to Israel in Joel 2:28-3:2, in Isaiah 44:1-5, and 32:14, 15, it is not exhausted in the outpouring of Pentecost. Especially the context of the last passage from Isaiah must yet have its fulfillment. The Spirit must yet be "poured (emptied) from on high" coincident with an unprecedented fertility in the land of perpetual righteousness and peace. Likewise the out-pouring predicted by Joel is inseparable from a previous deliverance of the remnant in Jerusalem in the great Day of the Lord.

According to this twofold application it is seen what is said of the Head can be said of the Body, for the Church is Christ's joint-heir and joint-overcomer, and joint-ruler, and joint-witness, and joint-sufferer, and joint-beloved.

In David which means "beloved," in the anti-typical David, "in the beloved" (Eph. 1:6), the Church in highest, deepest fulfillment, enjoys "the sure mercies of David," but these belong also to a national Israel and through it to all the peoples.

How to Get the Most Out of Our Bibles

By Clara Louise Webster

Dedicated to the Graduates of the Synthetic Bible Correspondence Course

THE masterpieces of literature lead us into the presence of the great minds of all ages, but the Bible, the greatest book in the world, offers companionship with the eternal God.

It is not to be considered wonderful that people are turning anew to the study of the Book of Books because

"Were all the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
That Book were worth them all."

As we turn the sacred pages we ought to ask ourselves the question, "How are we to get the most out of our Bibles?" The answer to this question is found in these words, "Give diligence to present thyself a workman that needeth not to be ashamed, holding a straight course in the word of truth." 2 Timothy, 2:15 (R. V., margin).

The diligent student finds before him a bewildering number of Bible-study methods, but in order to get the most out of our Bibles it matters little whether we use a telescope, a microscope or a spade, provided we keep "a straight course in the word of truth."

Rev. G. Campbell Morgan, the great English expositor, urges us first to use the telescopic process—to learn to take in large areas at one view before attempting the microscopic method which has to do with the study of words and detail accuracy.

Synthetic Bible Study

The synthetic study of the Bible means the study of the Bible as a whole. It is the opposite of analysis, because when we analyze a subject we take it apart and consider it in its various elements. This synthetic method yields rich results. Try reading a book of the Bible continuously, repeatedly, independently, prayerfully, as many as ten, twenty or fifty times, and it will leave you with a mastery of the book you can now scarcely realize.

After synthetic study try analysis. Let us commence with the Book of Acts where we find two splendid divisions, "The Church Formed" and "The Church Witnessing." The book of Genesis has been analyzed under three forceful words—"Generation," "Degeneration," "Regeneration." The book of Revelation presents three great divisions, "Jesus Christ Himself," "Jesus Christ and the Church," "Jesus Christ and the Kingdom."

The microscopic method need not presuppose a wide knowledge of Greek or Hebrew. But it is interesting to discover for example, that the

scriptural word for character building is "edification" meaning literally "the rearing of a temple." The word "Sacrament" gives us the picture of a Roman army with hands uplifted in the "sacramentum," or vow of loyalty to their captain and the golden eagle. This understanding that there is a reason for words, puts a new solemnity into every verse and chapter of the Holy Book.

The spade of the archaeologist has uncovered cities and tombs in Palestine that reveal successive stages in civilization from the days of Abraham to the days of Jesus Christ. It has uncovered tablets proving that the literary skill in those far off ages had reached a high state of perfection. Last of all from the spade "we find a confirmation of biblical accuracy to such an extent that these excavators find themselves able to see the great crisis of the Bible history reflected in the life of the cities examined."

The Critical or Scientific Method

By this method we investigate the authorship of a book to prove that it is genuine or authentic. A book is considered genuine if written by the author to whom it is ascribed. A book may be genuine if written by the author to whom it is ascribed, but the same book may be unauthentic if it is proved that its statements are untrue.

We must try to fix the date of a book, thus determining its historical setting. It is important also to notice the peculiarities of language and the history through which a book has passed.

The Bible as Literature

"There is a depth below the depth,
And a height above the height."

The Bible represents many centuries of thinking and interpretation. Its literature is of the choicest quality. It utilizes varied forms of expression. It deals with the profoundest problems of human experience. It sets forth the highest ideals. The literary study of the Bible must embrace "the figures, the poetic allusions, the beauties and the emotional whole." We must endeavor to catch the narrative spirit, the didactic spirit, the allegorical spirit, the lyrical spirit, the dramatic spirit and the epic spirit. We should endeavor to recognize the perfect art of the writers. To some it may be given to catch the spirit of the Greek and Hebrew.

As literature the Bible contains history, prophecy, lyrics, stories, law, biography, and letters.

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fixed convictions, the age of hopeless disobedience, and the ages of penitence and restoration. You journey with the great pilgrim Abraham from Ur of Chaldees to Canaan; you follow the little band of brave colonists through the wilderness to Canaan, then across the pathless desert sands to far off Babylon, then home again.

You see in Abraham, Isaac, Jacob, Moses, and Ezekiel, real men, historical characters. It was to the Hebrew race God intrusted a true revelation of Himself, in order to train a people to receive and extend His kingdom and prepare for the Messiah.

Then turn to the New Testament and read the history of the early church as found in the book of Acts, that wonderful book of promise, prayer, power, preaching, persecution, persistence and progress. The amen of this book can never be written until He shall come again and complete the redemption of humanity by the resurrection of the dead, the translation of the living, and the establishment of His Kingdom, upon the earth.

When you have caught the vision of the progress of the early church from Peter, Philip and Paul, press on and read of the representative men of the great Christian church who laboured, suffered and died to save Christianity, humanly speaking, from shipwreck. Dr. Zwemer says, "The fields are white unto the harvest because others have plowed in hope and wet our furrows with their tears and blood." Read and reread the book of Acts, and then you are ready to read of Justin Martyr, Tertullian, Augustine, Athanasius, Patrick, Benedict, Hildebrand, Godfrey, Francis, Thomas Aquinas, John Wyclif, Ludwig von Zinzendorf, John Wesley, of the

"Legion that never was listed,
That carries no colors nor crest,
But split in a thousand detachments,
Is breaking the road for the rest."

While half of the Old Testament is history, the other is poetry. Lyrics reflect the deepest and strongest feelings of the human heart. All prayer is lyrical and of all the devotional lyrics those of the Bible are the most wonderful.

Bible Poetry and Stories

All the Psalms were poems set to music. And it is thought by many that the sermons of the prophets were largely written in the form of poems and that on certain occasions they recited these sermon poems in public. Isaiah's parable of the vineyard is a splendid example. Ecclesiastes is a lyric of great beauty. The Song of Songs may be considered a lyric of human love or of spiritual love. It has been said that "these Songs should be treated first as simple, yet sublime, songs of human affection." When they are thus understood reverently the thought may be lifted up into higher value of setting forth the joys of the communion between the spirit of God and ultimately between the church and Christ.

Who does not love a story? It is the simplest means by which one can influence another. The finest stories of all literature are found in the Bible and they are told in a truthful, dignified manner. Nowhere in all literature can you find a sweeter, truer love story than is found in the book of Ruth. The little Moabite maiden has written her name on the pages of history in letters of gold forever and forever. Not only on the pages of Old Testament history but we find her name written in letters framed as it were with blue forget-me-nots on the very first page of the New Testament.

Time will not permit of a detailed treatment of all classes of the literature of the Bible, but we hope that many may find in these brief suggestions gathered from many sources, an inspiration to attempt without hesitation a literary study of the Bible, and then press on through the books of biography and letters.

Devotional Bible Study

In a devotional contemplation, we ought to see in the Holy Book a revelation of the heart of God our heavenly Father. Let us behold Him. Let incarnate love take hold of you and claim you for its own. You will then behold God the eternal, omnipresent, omniscient, omnipotent, immutable; God the Father, God the Word, God the Holy Spirit. He will then reveal Himself in love, holiness, justice, mercy and truth.

You will see Jesus amid the shadows of Jerusalem, and beside the sacred Galilean sea. You will go with Him to the mount and kneel with Him amid the olive groves of dark Gethsemane and follow willingly up the dolorous way to Calvary. Then will you be ready to cry "O Lord, give me a fragment of thy Cross. Let me help thee with thy burden up the dolorous way, for

"Christ is the end, for Christ was the beginning,

Christ the beginning, for the end is Christ."

As we study, reverently, searchingly, prayerfully, we at last may say

"Holy Bible, book divine,

Precious treasure, thou art mine."

There is a strange old tower upon the Rhine which carries, near the top, a large clock face without any hands to show the hour. The clock is still good and sound. It is regularly wound up every week, and has been going for centuries; but, from some ancient superstition connected with it or prophecy regarding it, the hands on the outside of the dial were long ago removed, and have never been replaced. So, there it stands, a clock with no outward sign whatever of its being so, a thing that might be a blessing to all the town, but absolutely a useless thing that does good to none! How many Christian souls, with the grace of God really within them, show nothing of that grace to any outside eye! The clock is there, and the clock face too; but there are no hands!—G. H. Knight.

The Whole Church in the Bible School

By Rev. Mark A. Matthews, D. D.

THERE are several fundamental facts which should be recognized and acted upon at once.

We are living in ominous times.

We are approaching the period before the second coming of Christ.

We are entering the period in which the falling away will be manifested.

There are more inducements being offered by the worldly powers to draw people away from the church than ever before. The golf links, the moving picture shows, and the automobiles are desecrating the Sabbath, demolishing the homes, depleting the church audiences, impeding spiritual progress, affecting sincerity, abolishing church loyalty, and establishing a condition of Godlessness which is appalling.

This condition and these facts apply to all parts of the country, all cities, all communities, and all churches, great and small, prominent and obscure. What is the remedy, and can we apply it?

The remedy certainly has in it the following elements:

1. Bring the people back to the faith once delivered to the saints.
2. Put the church on its knees in incessant prayer.
3. Establish, and call the home around the family altar.
4. Bring the people to a consciousness of their duty to observe, keep and hold sacred the Sabbath.
5. Put every man, woman and child in the church and out of the church, whom you can secure, into a daily Bible class.

The conditions have been to a degree comprehended, and the remedies above suggested are being applied by the First Presbyterian Church of Seattle, Wash.

The church realizes that the people do not know the Bible, are not studying the Bible, and that the ignorance of the Bible is the cause of the falling away, the neglect of church duty, and the violation of all laws. Therefore, we conceived the idea of teaching the Bible every day in the week and every night in the week. We have consecrated elders, and consecrated women, as well as ministers, who are thoroughly trained, who know how to teach, and who are giving their time to the work. No doubt every church has at least one elder, and one good Bible woman who can teach the Bible.

The church is open every day in the week, and there are services conducted throughout the week. On Sunday morning at 8:45, Bible study begins. Throughout the day lessons are taught. The last service is about ten o'clock Sunday

night. The smallest church could have a Bible class, and a Sunday school, a preaching service, and a Bible class following the preaching service.

Beginning Monday afternoon at 2:00 o'clock classes are taught from 2:00 until 4:00, and from 8:00 to 10:00 p. m. This is the program every day except Saturday. In addition, from 3:30 to 4:30 p. m. every day classes are open for public school, high school and university pupils. The laymen and the good Bible women give their time at least one day in the week to the teaching of these classes. The smallest church, no doubt, has in it some good Bible woman who will be willing to give an hour a day to the teaching of public school pupils in her community. No doubt the smallest church has at least one elder who, with the pastor, could teach a Bible class every night in the week. Bible study is the church's greatest need.

In addition to the work inside of the church just mentioned, we go to different sections of the city and enter the home of some member of the church who is willing to throw it open for a Bible class, and we gather the members of the church and the neighbors, regardless of the church to which they belong or whether they belong to any church, into that neighborhood Bible class. That class is taught by some good woman, or layman, or minister. The smallest church, no doubt, has in it homes willing to throw open their doors to Bible classes. No doubt teachers can be secured, neighbors can be enlisted, and classes organized.

We have gone through the ladies' circles, and the men's clubs of the church and have organized classes in practically every section of the city. We have gone into the Endeavor Society, and into other organizations and branches of the church and organized classes. No doubt the smallest church that has a Young People's Society could organize a Bible class in the society for the young people.

In addition, we have organized classes to be taught just before the prayer meeting. Prayer meeting is held on Thursday evening. At six o'clock we have a workers' dinner, where one hundred or more of the workers assemble. At 7:00 o'clock the Bible classes open. There are several taught in the church before the prayer meeting hour. At 8:00 o'clock all the people come into the prayer meeting service, which is devoted to an expository piece of work. Some book of the Bible is expounded in an expository way, chapter by chapter. The audience reads the book in concert. The pastor leads this class, quizzes the audience and teaches the lesson contained in the chapter, using the expository and quiz method. Every church ought to have a prayer meeting. It would aid the prayer meeting

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very much to have Bible classes taught before the prayer meeting hour begins.

We are thoroughly convinced that if we can put every member of the church into a Bible class we will develop the church spiritually, prevent the loss of members by the falling away process, and will increase the spiritual life of the members.

Preachers do not know their Bibles, elders do not know their Bibles, church members do not

know their Bibles, men out in the world do not know the Bible. There is more ignorance of the Bible than any one can possibly imagine.

Put the whole church into a Bible school. Study the Bible every day, teach it every day. The church was entrusted with the duty of searching the Scriptures, teaching the Bible and preaching the gospel.

We urge the churches of America to join us in this program.

The Glasgow Convert

Or the Word of God a Living Word

By Rev. James M. Gray, D. D.

THE story is attributed to George Whitefield that once he was accosted on the road by an intoxicated man who put out his hand to him, and hiccupped:

"How d'ye do, Mr. Whitefield, I'm one of your converts."

"Yes, you look like it," replied the evangelist, "God apparently had little to do with your conversion."

Since Whitefield's day, this story has been attributed to about every one of his more distinguished successors, but it serves its purpose for all that. The writer heard it as a young minister, and it taught him a lesson or two, from which he has tried to profit.

For one thing, it has saved him sometimes from bragging of "my" converts or trying to keep a record of them. God knows how much He may have been pleased to use any minister in this regard, and He will not forget it at harvest time.

But because of the motive in view, one may be pardoned for referring to one or two of "my" converts now.

On arrival in Great Britain one spring, I received a letter from an unknown correspondent, who said he shouted "Hallelujah" on learning of my coming over again, as he had been waiting to see me for three years. He wished to tell me of his conversion, which had taken place in Glasgow on my earlier visit, the very night indeed on which I had begun a three weeks mission there.

"I was a young lad barely 16," he went on to say, "and was sitting in the front row of the gallery, and there and then accepted Christ as my Saviour, and have gone on by His grace, finding that day by day it gets sweeter to live in His service."

He added, "You will be glad to know too, that you have grandsons in the gospel in Glasgow, Paisley and Edinburgh," referring doubtless to personal work he had done in those places.

Interest in the story led me to write the youth to make sure that he had started right by uniting with the church, and engaging intelligently and systematically in Christian work.

As a result, it was learned that he had been

baptized, united with St. George's Tabernacle, and, to quote his words, had "been brought right out and out into Christian work, being now a teacher in and treasurer of the Sunday-school, missionary convener of the Christian Endeavor Society, and a member of the "Slum Band," which includes open-air and tract distribution work.

Where the Power Lies

1. I speak of the incident to encourage my brethren in the ministry when they do not immediately see and hear of the results of their efforts. This in itself is no proof that results have not followed.

2. I speak of it to strengthen their conviction as to the power of the living Word of God to do its work. This sermon was really an exposition of the latter part of the sixteenth of Luke, the story of the rich man and Lazarus, and an enforcement of its solemn lessons. There was little appeal or exhortation in it. No extraneous stories were told, and no additional illustrations used as well as I remember. In all probability no raising of hands was called for, no standing and no coming to the front. This is not said as discrediting such methods, which have their place and value, and which I sometimes employ, but as an evidence of their non-essentiality. The power is not in these things, but in the Word of God as proclaimed in the power of God.

For this reason, we ministers and evangelists should use as much of the Bible as possible, and accustom ourselves to handle it so as to make it the most attractive as well as the most instructive way of preaching.

3. I speak of it further, because that here was a soul won to Christ through fear. Cardinal Manning has testified that he came to the Lord in that way, and the writer may say the same.

My brethren, have we given up the preaching of eternal conscious retribution for sin, and are we too delicate in these days to mention hell? When, and how, did we become more sensitive than our Lord and Master?

"Do not preach on hell unless there are tears in your voice," said a godly minister, but does

this mean never preach on hell at all? Was there ever a time when the terrors of the law, and the exceeding sinfulness of sin, and the reality and awfulness of its punishment required greater emphasis than now?

4. One thing more. When God begins a work of grace in the human heart He usually continues it. Young converts need help, and it is doubtless true that one explanation of the "meager results" of evangelistic campaigns is, that pastors are not as diligent and faithful as they might be in following up reported cases.

But there is another side to this. The strength of the patient depends a good deal upon the kind of food he receives. Souls that are "converted" on the solid meat of the Word of God are far more likely to stand and to be heard from than those who are not. Though no one got hold of this young man on the night of his conversion, yet he went on because, as the old divines used to say, he had "the root of the matter in him." This root is the more likely to get in through the preaching of the pure and incorruptible seed of the Word, and plenty of it.

Let this last lesson be impressed with the relation of another case.

When in Edinburgh we had a testimony meeting, and a number spoke of their conversion

which had taken place on an earlier visit of the writer, among them a woman who had been a Roman-Catholic, and who interested us especially.

She had happened in to an afternoon lecture on Isaiah. It was the first time she had heard a Protestant minister in twenty-seven years; and, as she expressed it, "within the hour I had accepted Christ as my Saviour." Her pastor told what the step had cost her in trial and persecution, the separation of her husband from her for one thing; but she had fought the fight and won the victory. Two years after her conversion that of her husband followed, they were now reunited and he had joined her in confessing Christ.

But the point is this. The lecture on prophecy, that day some might say had little of the distinctive gospel message in it. Perhaps this was true, but it was the Word of God which was being read and sought to be explained, and it did its own work. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh rock in pieces?" (Jeremiah 23:28, 29). "Of his own will begat he us with the word of truth" (James 1:18).

Let us believe in that Word, dear brethren, and be more faithful to it for its Author's sake, and for our own sake and for our neighbor's sake.

YESTERDAY, TODAY AND FOREVER

By Annie Johnson Flint

But Yesterday men called the Father stern,
A righteous Judge, immutable, severe,
A jealous God, a terrible, a great
Whom guilty sinners held in trembling fear;
Who dwelt within the high and holy place
Where clouds and darkness wrapped His secret
path,
About His head the judgment thunders rolled
And blazed the lightnings of His awful wrath.

Today men say God is too kind to hate,
Too merciful to punish and too good,
Too loving to let any man be lost
And so deny His tender Fatherhood;
They have no sense of His great majesty
Nor any terror of His broken law,
They feel no fear of "All Pervading Mind,"
No reverence and no adoring awe.

And when Tomorrow comes, what will they say?
What attributes assign Him and what name?
Lo! like a shadow they shall pass away
But He endures, eternally the same.
They will not see that He has never changed
That man alone can turn and move and sway;
He is no sterner Yesterday than now,
He is no kinder now than Yesterday.

He was and is and shall be Father—God,
The one fixed point of everlasting rest,
Tho' blow the whirling winds from south or
north,
Tho' flow the shifting waves from east or west;
In Him alone in perfect balance meet
Justice and mercy, love and chastisement,
In equal scales His grace, His law He holds,
His righteous wrath with full forgiveness blent

The pendulums of earth swing to and fro
And mark the change of seasons, times and tides,
But Yesterday, Today and evermore,
Jehovah Elohim unchanged abides.

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Paradise Lost and Restored

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This is the fourth in the series on "The Origin of Things." The third appeared in our February issue.—Editors

"**T**HEN began men to call upon the Name of the Lord." Genesis 4:26. Dating back, as we trace history, to about at least seven hundred years before Christ, there have been two theories as to the origin of civilization. Plato held the theory, and contended for it very strenuously—and I think he was the greatest Greek philosopher—that men began equal with the gods. They have degenerated since then. The savage man was the wreck of the primitive man. And he went so far as to advocate a sort of Darwinian evolution backward. He believed that beasts were degenerate men, that man may become beast, but he had no thought that beasts ever became men.

A gentleman from South Africa at luncheon today, said that when white men live a while among the wandering, savage tribes of Africa, and return into civilization, they seem shy and embarrassed. They get a touch of the savage life. And a story is told of a child captured by a wolf that grew up with the wolfish nature. A story is not told, however, of a wolf being captured by a man and growing up with the human nature. The child more easily becomes the wolf than the wolf the child.

And when we turn to the Scriptures we find that Plato and those that held with him against the large majority of the philosophers of his day, had really caught the vision of Moses as revealed in Genesis, though he doubtless had never heard of Moses. For we have a revelation of a civilization beginning equal with God, beginning at the top. And we have a record of regeneration side by side with the degeneration. A regeneration carried forward in the purpose of God for the salvation of the people. The incarnation of Christ, and all His purpose of redemption of man, the regeneration of a fallen race.

So when we bring a certain kind of modern thought into the light of Genesis we find that Genesis gives us the facts of the case, whereas modern thought is founded for the most part on imaginary theories. I am confident that any unprejudiced mind, reading the books of Sir William Dawson, a scientist who gathered a great museum and classified the things of nature, and lived in an atmosphere of biological investigation, will be convinced that savage man is the wreck of primitive man. He will be convinced that Plato and Moses were right, that man began on the higher plane, and that there is a hundred fold more reason for believing that the savage is the wreck of primitive man, than that even uncivilized man came out of the savage state. There is ten thousand times more reason for

believing in Plato's theory that beasts are degenerate man than that men are regenerate beasts.

We have three things to consider: (1) the civilization of Genesis; (2) the process by which this civilization was lost; (3) the power by which it may be restored—Paradise, Paradise lost, Paradise restored. Milton had the proper order. He gives us a poem of Paradise as God made it, then a picture of Paradise lost, as sin made it, and then a picture of Paradise restored, as Christ makes it.

I. PARADISE AS GOD MADE IT

1. We have, first of all, a **civilization of purity**. Man is made in the image of God. God's characteristic in the Bible is holiness. He planted a garden in Eden and put therein the man whom He had formed, a man made in His own image. And in that early civilization there is no trace of sin. The fact is you cannot find it, unless by suggestion between the first and second verses, in the first and second chapters of Genesis. These chapters are as pure as the waters that flow from beneath the throne of God. In the third chapter, sin, with its muddy filthiness came in, and all through the Bible after that there is the conflict between filthiness and purity. And that conflict will continue until victory by and by shall be given to the pure.

2. And there is suggested a **civilization of beauty**. It is a garden—Paradise. And that derivation of the word is very fine in its expression. A paradise. A garden that God Himself has planted. The choice spot of His earth. It may be of His universe. And the love of the beautiful, and the care of it is the sign of a high type of civilization. You never see a flower growing in front of the wigwam of a savage. He does not stop to look at the setting sun. He has little reverence for the beauties of nature that are all about him or the glories of it that are above him. He does think of the Great Spirit, but one of the refinements of a true civilization is the appreciation of the pure in the beautiful and the beautiful in the pure.

3. Then we have a **civilization of industry**. God placed them in the garden to dress it and to keep it. Work is of heaven. Excess of work may be burdensome and oppressive. But in heaven they serve. And back there in that bit of heaven there was industry. And the heart of civilization, in an economic sense, is industry well regulated, industry that elevates, industry that employs and supports man without hardening him. Some one said, "Out of work, out of heaven." God placed man in a garden to keep it and to dress it. He was there to cultivate the good, the pure, the

beautiful, the useful. And just as that is reproduced we have a sort of reproduction of paradise.

4. In that civilization of industry there was also a **civilization of rest**. The Sabbath was instituted. Six days shalt thou toil. On the seventh thou shalt rest from all thy labor. Periodic rest goes with any sort of civilization above the savage state. When man has fallen out of industry, determined not to work, to make his living simply by the chase, and by the conflict or by chance, he has dropped very low in the scale of civilization. That is the thought of the savage all the time, to get something from somebody weaker than himself. And when the man of the university, or the college of what we would call the high type of civilization, drinks in the same spirit—when he wants to make progress by trampling down the weak, he is reverting into savagery.

Rest for body and soul. And in the very highest type of civilization that we may label real, Christian civilization, there is rest magnified. "Come unto me all ye that labour and are heavy laden and I will give you rest." And it cannot be said too often for a Christian worker, that while he needs the Holy Spirit as his endowment for work, for power in service, he needs equally the Holy Spirit for the endowment of rest. I think the nervousness of the time, and the stress and strain under which we now suffer, calls for the endowment of the Spirit for rest even more than for work. And men and women drop into nervous collapse by keeping on the stretch till insomnia comes, and the combination of ailments that cause the collapse. God gives us the opportunity of work on the high spiritual plane but He gives us the promise of rest. And if, with the endowment of power for service we can have also the endowment of the Spirit for rest as well as the power for work, we have the highest type of civilization.

5. And this early civilization was founded on love. The home was the center of it. And never since then has woman reached a higher position than she had in that early time. "A man shall leave his father and mother and shall cleave unto his wife and they twain shall be one flesh." That was the law of this early civilization. One man for one woman, and that woman the queen of the home. The man leaving father and mother and cleaving to his wife. And there never has been a period in the world's history where woman has reached a higher position than in this early primitive civilization, revealed to us here in Genesis. We may see presently how that was effected.

6. There was a **civilization of law** in this paradise of purity, and beauty, and rest and love. God said: "Thou mayest," "Thou shalt not." "Certain things thou mayest do." "Other things thou shalt not do." There was a theocracy, as in heaven. And the highest form of government known to this world is when God Himself is King

of kings. When all kings bow before Him, all scepters lower before His scepter, all crowns do obeisance before His crown. God Himself was King in this early civilization, as He will be in the civilization of the paradise of God.

7. And there was a **civilization of religion**. God Himself was recognized in worship. When the child was born the mother said, "I have gotten a man child from the Lord." When another was born: "God has given me another." A gift of God. And we find religion running through this civilization of purity and of rest and of activity and of love. A religion that talked with God, that walked with God, that listened for God's voice, eager to obey His whisper.

II. PARADISE LOST

Now what became of that early civilization? How did it go to pieces? I think we have it clearly revealed. It was lost by four means, through four channels. Through sin. That explains it all. That little black word with the hiss of the serpent in it is the explanation of all the suffering, and sorrow and convulsions of this world. How did sin work it so as to destroy the civilization which God gave to the earth? Through the individual, through the home, through the church and through the nation. It was sin in the individual that began it. That sin soon expressed itself in relations between man and woman. Then it expressed itself in relations between the church of the time and the world of the time. Then it expressed itself in national life.

Let us look at that for a few minutes. We saw last Sunday that sin came by unbelief; calling in question the truth of the truthful, calling in question the trustworthiness of the trustworthy, calling in question the fact of God's revelation. "Hath God said?" There was the narrow wedge that was opening the door for sin to enter. It was the entrance of sin.

I stand by the proposition that unbelief is the meanest, lowest, vilest sin that slimes this earth. Nothing meaner ever came out of the bottomless pit than that. Apply it to yourself. You are at the head of a business that prospers. You are an honest man. Somebody goes round and whispers a word of unbelief. Is he honest? Can he pay his debts? Can you depend upon him? As a result of that his reputation is lost. Many a bank has failed in the wake of a question just like that. You have a character that is your asset, that is your fortune. Somebody goes round and whispers as to your character, calls in question by innuendo the purity of your character. Here is a woman, chaste as the falling snow, her character and reputation all that she has. Money and position are nothing if the character and reputation are gone. Some one whispers a question about that. That whisper goes round until people believe it. I say it is the vilest spawn that ever came out of the black mud of the bottomless pit.

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Apply it to God, the God of integrity, the God of righteousness, the God of truthfulness, the God of purity. And men go round and whisper questions about His integrity, His truthfulness, His trustworthiness, His holiness, calling in question GOD! Unbelief, I repeat, is the meanest, vilest, slimiest sin that ever came into your soul. Do not call it modern progress. Calling in question God's truthfulness as revealed in His Word is a mean sin, that leaves in its wake a track of poison and of filth. It was this question that opened the door in Adam's heart and life for all the sins that followed: "Hath God said?"

1. Then you remember, it worked itself out through appetite. "The tree was good for food." It appealed to the sense of the beautiful—"pleasant to the eyes." It appealed to the desire for knowledge, knowledge of evil as well as good. **Thus man, the individual, lost his paradise within.** The flowers within lost their petals, the trees within were blasted from their roots. The fertility and beauty of the early garden, the early garden of the Lord in the soul, was ruined. It is the loss of the Paradise within that leads to the loss of the Paradise without. It is sin within that works out destruction and ruin and unhappiness about us.

2. But it worked itself out not simply through the individual, but **through society.** We have a civilization of city building along the line of Cain. Cain who refused to ask God's forgiveness. Cain who accepted his position down in the dust and dirt of his iniquity. Cain who went out to build his fortune without God. He began by erecting a city without an altar, without a church, without any recognition of a Creator. His great grandson is a musician. Another one is an architect, an artificer in brass and iron. Another is a cattle-raiser. Round that city the plains are full of flocks of sheep and herds of cattle to add to the wealth of the city, a city without God, a civilization without an altar. A civilization without a note of praise to the Creator, and the Giver of good gifts.

That brings us back to the author of it. It was the devil that asked the question, "Hath God said?" And it was to the devil that God said, "Because thou hast done this—beguiled the creatures of My hand, made in My own image, into disobedience through unbelief, because thou hast done this—upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." Cain, in his civilization, goes down to the devil's level, in the dust. He would have success along the lowest plane. He would push forward improvements in music, in architecture, in farming, in cattle-raising, everything that appertains to progress along the dust. He would make the earth go along, not on its feet, but on its belly. That is civilization without God, without the upward look. A civilization without praise to Jehovah, without a spire that points upward. A civilization with the whirr of wheels, the noise

of machinery, the rush of trains, and everything that the ingenuity of man can make, with God Himself left out. Paradise lost in the individual, then in society.

Along this line of Cain with its culture of music and of art, of cattle-raising and architecture, along this line is polygamy. The first polygamist is Lamech. Read the account of it. He breaks God's law, he takes another wife. Then there arises jealousy. He slays somebody, nobody knows whom, and there is unhappiness in the family. That black, cruel serpent has been going through the world ever since. It is in the Mussulman empire. And here, sometimes under a Christian label, we have the substance of it, in so-called Christian countries. Polygamy, the violation of God's law.

Dr. Parker says when he read the account of Lamech he could not understand what the old man was talking about. He decided he had gone crazy. Yes, when we violate God's law, God's law of purity, it affects the intellectual being, keeps us from thinking clearly and expressing ourselves clearly. But civilization with God left out, with all its architecture and all its music, all its beautiful flowers, and trees, and machines and marble and what not, goes forward still in the dust and dirt, without God.

3. Let us see, now **how it develops itself in the church.** We find this line of Cain leaving God out entirely. The line of Seth brings God in. And along the line of Seth there is the only church of the time. I presume we may apply that name to it. "Then began men to call upon the name of the Lord."

Cain and his descendants had never mentioned God, never talked about God. But the descendants of Seth recognized God and erected the altar and worshipped Him. But when these sons of God saw the daughters of men that they were fair, these women of the city, the city of art and music and wealth without God, when these sons of God saw the daughters of men that they were fair, they proposed marriage to them. And there was a marriage of the church and the world, worshippers of God and those that had left God out of their life. What was the result? Such a state of wickedness that God had to do what He is compelled to do in the history of the world now and then, wipe it from the face of the earth.

But you notice that expression in the reading, "There were giants in those days, the same became mighty men that were of old, men of renown. And God saw the wickedness of men was great." Great giants, great wickedness. Intellectual development along the line of science, and art and music, without a recognition of God. Mingling with the world until all the line of demarkation has been lost. And the result is the flood! God has to wipe this filthy earth with a flood of destruction, and begin anew.

It looks as if He were compelled to do that as the ages go by. Men that leave Him out and cultivate simply art, and science and music and

literature without God, sink in iniquity and become so vile in character that it is much better for the future, and better for them, for they are piling up wrath against the day of wrath as they live, that they should be swept out, and the world should begin again.

But let us take warning. God help us to learn from the past. God help us as Christians to recognize God in art, and Christ in art. And if you go through the art gallery and see beauty married to vileness, beauty married to suggestiveness, beauty married to filth; and to the music hall and hear sweet music mingled with indecency, remember that this is from the devil. The mixing of that sort of thing brings degradation, and there is the falling downward and downward until the church itself is simply lost in the world and God has to come for our chastisement.

There develops a civilization of individualism that I have not time to enlarge upon. Cain said, "Am I my brother's keeper?" A self-seeking individualism that will destroy every civilization. "Every man for himself" means the destruction of the individual and society and the church and the nation.

4. Then comes the great national apostasy. The people on the plain of Shinar have become rich. They decide to build another city with a tower that will reach to heaven. Not that they expect to climb to heaven by that tower, nothing of the sort. But that they may "make us a name." When national selfishness becomes federated and a nation has one purpose in view, to "make us a name" leaving God out, they have reached the state of civilization, in other words, of national degradation.

They left God out of the building. And God thrust Himself in, and confused them. We need to remember that federated selfishness will bring confusion. Let the laboring man organize with the laboring man for the benefit of his fellows. Let every different department of society, whether you call them capitalists or laborers, organize for the benefit of their fellows, but when the organization becomes just the establishment of helping yourself and sending everybody else to perdition, helping yourself, building yourself a name, out of wealth, or anything else, you will find God will thrust Himself upon you and bring confusion sooner or later. So that, from the entrance of sin and unbelief in the individual, the family, the church, the nation, that primitive paradise, civilization was lost. We have the result that we find in the world today.

III. PARADISE RESTORED

A cloud may have a rainbow, and it is the brightest when the cloud is blackest. The darkest night has its stars, and I love to look through the telescope of prophecy and see what God has marked out for the future through Jesus Christ our Lord.

Back yonder a garden of purity. Then the

city of sin, no garden in it. Jesus Christ comes from heaven, born of a virgin; preaches, teaches, performs miracles. Is crucified on Calvary; rises from the dead; goes back to glory. We turn to the last chapter of Revelation. We find Paradise restored. We find the garden again in all its beauty and improved. With all its purity, with its industry, with its love, with its fellowship, with its rest. The garden has come back. We have a picture of a city while the sun of it is God. The light of it is the Lamb, the incarnate Christ that died on the cross for sinful man.

And as we gaze at the city coming down from heaven, we see that the city without God, the city of Cain, is gone for ever. The city of architecture, the city of music, the city of science and art, without God, is to be no more. There is to be a redeemed municipality. A city of God Himself, with Jesus Christ as Lawmaker enthroned in the midst.

The Cain city and all cities that follow on the plane of the dirt and dust with the crawl of the serpent, is ended in the lake of fire. No street, no order, nothing but confusion. So it will be if you leave out Jesus Christ and the Cross. With the guilt of your sin you may build your city and improve your music, and your art and your literature. But the end of it all in your soul, in your life, will be the lake of fire, confusion worse confounded.

O friend, if you want a place in the city eternal accept Him as your Saviour who can take away the guilt of sin and give you His righteousness. Who can restore what has been lost through the whisper of the devil, and can rebuild the character that has been disintegrated by iniquity. God help you, is my prayer, to accept Jesus Christ as Redeemer, and through that redemption will come the civilization of Paradise that will be permanent.

THE TRUTH OF THE OLD TESTAMENT Confirmed by Ancient Mythology

The Pentateuch is the foundation of all morals, all literature, all legislation, all history. The Decalogue of Moses is the code of the World's jurisprudence (Moore). And against it the most violent attacks are made. It is therefore of the greatest importance to strengthen and confirm the evidence of the veracity of the Old Testament in every possible way. One series of proofs may be drawn from ancient mythology. For the more carefully it is examined, the more it is found that the ancient mythology of the Greeks and Romans really consisted of distorted and perverted accounts of the history and biography of the great characters of the Patriarchal and Hebrew churches. Thus the very mythology of the Pagan church bears witness to the historical accounts of early times as found in the Bible.—A. B. Grimaldi in the "Protestant Observer."

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Andrew Murray, D. D.

Personal Impressions by One Who Knew Him

IT was thirty-three years ago that I began to know Andrew Murray, thirty-three years by date, though grateful memory would bring it much nearer. I had the good fortune to spend that winter on the shores of the Lake of Geneva. When Christmas time came a small party of us took a rather venturesome tramp over the Simplon Pass. Christmas fell on the Tuesday. By six on the Monday morning our train was carrying us up the Rhone Valley, and it was still early morning when we began our march up the hill road from Brieg. Memory recalls how it was *maigre* with the monks in the hospice on the summit of the Pass that evening, though they made the travelers welcome to an ample repast; now the deep sleep of the night was broken just before midnight by one of the brothers summoning us to "*La Messe, Messieurs.*" Then the hasty toilette, if such it could be called—a pair of the monks' warm sheepskin boots coming well up the thigh; a traveling rug super-added, wound round and round and made fast with a belt at the waist; and over all an ulster coat. Then away along the cold corridor and down the broad stairs to the chapel within the building, to join with the score of peasants from far and wide in this high solemnity. For was it not the hour of the Saviour's birth?

Two turned back for Montreux next day, and the others of us tramped down through the eerie gorge of Gondo and had some bother with intimated *donnanners*—"Mais c' est la fete de Noel, Messieurs"—at the Italian frontier town, with a domiciliary visit of police next day to put things *en règle*.

Conjecture was busy, as we were speeding homeward by the Saint Gothard a day or two later, as to what would be awaiting us at our pension. Christmas abroad had a novelty all its own. The home letters and home gifts from overseas were subjects of eager anticipation, and it was with the liveliest interest that we set ourselves to undo the wrappings. At last all were opened out, and amongst them stood Andrew Murray and Henry Drummond.

Henry Drummond

Drummond, some eight or ten years before, he and Barbour of Bonskied, had paid a call at our summer location in Pitlochry, and one could recall one's boyish admiration for the tall young student who was already said to be on his way to fame. Today, "Natural Law" was out, and Henry Drummond was famous. The reading of the book was a real delight; but it was Andrew Murray who became, from this day, the more permanent influence. Through the days of that January one followed the devotional chapters of "Abide in Christ." One's spiritual attitude at

the time was not such as could gain full benefit from the book; but it exerted an influence that lasted; and in better days its successors, one by one, carried the work forward graciously.

The Great "Forth-teller"

Personal introduction to the "prophet"—not a *foreteller*, for Dr. Murray maintained he had "no gift" in dispensational truth, but pre-eminently a *forth-teller* of the divine message—came at a breakfast in the lesser Exeter Hall, London, in the early summer of 1895. The warmth of his greeting, "for the sake of your work," quite took one aback. But it was not until the month of September that there came the privilege of close intimacy. He had had arduous work at Northfield and Chicago, and was to open at Toronto on the Monday evening; he must have a quiet Sunday between. Night had closed in when he stepped from the ferry at the little pier on Lake Simcoe, and with painful steps—for he had contracted acute rheumatism in crossing the Atlantic—made his way up the avenue to the house. The Sunday was an ideal day, and the little tree-sheltered veranda that abutted on the lake was a choice spot for a long, long talk. The great verities of the spiritual life, problems in psychology and practical Christian duty, the state of Christendom, the call of the heathen—such were his themes. And that afternoon, in the airy, shaded drawing room, the children were clambering over his chair. There are those whose books have charmed, and the charm faded when one heard them on the platform; but to hear Andrew Murray was to find a new charm in his books ever after. There are those, again, whose platform presence has power, but the power is gone when one knows them personally. Andrew Murray stood on the platform with the dignity and authority of some ancient seer, and spoke God's message with a power that made it search the heart amazingly; but to know him in private was, I think, best of all. To see how those children drew to him! "And what are you going to be when you grow up, my little man?" And the young rogue—he is in khaki today, and in hospital—fingering the prophet's white tie, proclaimed jauntily—"Guess I'll be a minister!"

Next day, going up to the city, we occupied a *banc a deux* in the long corridor car, and there was intimate converse all the way. The Glasgow and Rothesay Conventions were to be his programme on his return to the old country, a few weeks thence; and he would know all about the general state of Christian sentiment in Rothesay and in Glasgow beforehand. How could he best speak to those people? What was their spiritual position and need, and what his best line of

approach? Evidently, even though distinctly a man with a message, he did not discount the human element in inspiration. He must not receive his message in rapt contemplation only, but must be well informed of the spiritual character of his audience.

Andrew Murray's Forbearance

His colleague in those convention meetings in Toronto was one who was then a novice in the special truths connected with Keswick, though he did yeoman service for the cause afterward ere he was called hence. If he had the first say in the meeting and Murray followed, all was well; but if Murray went first it was noticeable how largely the novice, following, could rob the preceding message of its pointed effect by his elaborate disquisition. I think Mr. Murray was conscious of the difficulty, but his forbearance and patience were beautiful to see.

One little incident of that campaign comes to mind. We were at the evening meal preceding the last of the services, and the secretary of the local committee was seated next to the chief guest.

"And then, Mr. Murray," he said, in discussing the programme, "you must allow ten minutes for one of us to say a few words as to how deeply we have been indebted to you and Dr. So-and-so."

"My brother," came the answer, with a deprecative hand on the secretary's arm, "say all that to the Lord when I am gone." It was a disclaimer of any vote of thanks, as inappropriate to such meetings, but so exquisitely, so delicately done.

He went on that Thursday night to Montreal to meet his relative, "Ralph Connor," if my memory serves me aright, and on Saturday evening we met again at New York for the week of meetings there. The committee had arranged for the party's entertainment in a high-class hotel; and Murray, characteristically, was distressed over the luxury and the extravagant charges. It was a serious question at first whether he should not propose a change; but there came the reflection that the arrangement had been made in consideration for his rheumatism, the hotel being contiguous to the church, and that the church itself was a wealthy "Knickerbocker" one, well able to bear the expense. Still, there must be no thoughtless extravagance, and his selection of the less expensive items in the menu was conscientiously exact.

Andrew Murray's Prayer Life

One feature of those days will always be a hallowed memory—the little prayer times with Mr. and Mrs. Murray in their private sitting-room before the meetings and at other hours. He lived the life of prayer that he inculcated, and the special exercise of it came with the utmost naturalness and simplicity and power. There was reality in his praying—reality, and

effectual fervor. One recalls how William Penn was struck with the "inwardness and weight" of George Fox's spirit on similar occasions, the reverence and solemnity of his address, the fewness and fullness of his words. "The most awful, living, reverent frame I ever felt or beheld," he declares, "was his in prayer." I think Andrew Murray was spiritually akin to George Fox.

D. L. Moody's Shrewdness

The Toronto colleague had come on to New York also; but Mr. Moody, who presided at the opening meeting to give Murray his imprimatur, with his usual shrewd insight grasped the situation at once. "They don't want to hear him at all," he was saying brusquely as they came down the aisle together: "they can hear him any day; they want you to bring them face to face with God." In all likelihood he expressed his mind with equal frankness to the colleague concerned. In any case, the grace of Christ was magnified in each of the parties; for at breakfast next morning or at luncheon—the "novice" came to express to Murray his perfect willingness to be in the background and only render service when Mr. Murray felt it advisable to call for his help. And the meetings certainly profited from the modification of the arrangement.

The Puzzled Ministers

The supreme importance of cultivating fellowship with God was the keynote all through that summer campaign, both in Britain and in America. In our conventions, he averred, too little time was allocated to direct waiting upon God. After the consecration meeting that brought one of the large New York gatherings to a close, I slipped quietly into the church parlors whither Mr. Murray had gone for a special gathering with ministers. Puzzlement and blank hopelessness were on some of the faces. One of them had been recalling the days of comparative leisure in country pastorates; but here in New York, with all their committees and societies and duties innumerable, how could a man find time for the culture of his own spiritual life? "But, my brother, you must find the time," came the answer: "you must tell your people you will do less visiting or less of something else, but that you need to keep your soul in health if you are to be any help to them."

Those were busy days. He was to sail for Europe on the Saturday, and reporters had sent for his revision the extended notes of all his addresses at Northfield, Chicago, and Toronto. So there was plenty to do between the meetings. It was a joy to be able to relieve him of some of this revision for the press. Busy days, but always, he took care, not so busy as to drive out prayer.

Recollections of Later Years

One spring there came a letter from South Africa imposing what he called "a somewhat

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difficult commission." The fact was, he proposed to embark on controversy, but anonymously, as he earnestly desired that it should not divert the public mind from that constant work of spiritual exposition which was his special province. Still, his soul had been grieved by the writings of an eminent theologian who was a specialist in the doctrine of sin, and he was moved to make some reply. Could a publisher be secured who would be content to issue his brochure without even knowing the name of the author? No one was to have the least hint of the authorship, though he might himself disclose the secret in a friendly way to his opponent. The project never materialised; but this sentence from one of the letters regarding it may be taken as a succinct statement of Dr. Murray's position: "I agree with William Law when he states the evil of sin and self as strongly as any man ever could; but on the other hand it appears to me both healthful and Scriptural when he points out that the evil of inbred sin is to be accepted and borne by the believer in the spirit of deep humility and restfulness, and not in that of continual self-scourging and remorse."

In 1901 a larger scheme was propounded, and this reached fruition. His "Key to the Missionary Problem" was in the printer's hands, and he was hastening its publication in order to get the Evangelical Alliance to adopt its scheme for their forthcoming week of prayer; would I see it through the press, and save the time required for proofs passing to and from South Africa?

It was a high privilege, though attended with some difficulties too. For there were points at which compositors were quite unable to de-

cipher his calligraphy, and the proofreader too was often nonplused. Some amusing printers' errors might be quoted, but space forbids.

A Later Glimpse of Andrew Murray

After those sad days of the Boer War, in which his convictions placed him somewhat at variance with the majority of the British public, and after the nervous breakdown that supervened, he and Mrs. Murray were seated on the stoop of their house one evening. "We are getting too old to work any longer in the world," said she: "I think we'd better go away home to heaven." "You can go if you like, my dear," he answered characteristically; "but I have a great deal of work to do yet before I go."

It was only a fortnight later that, in the dawn of 1905, her spirit took its flight. Her husband, left to work on yet awhile, preached her funeral sermon in the church at Wellington. Other eleven years have been left to him; bringing him to the ripe age of 88, and they have been full of his loved activities—development of educational institutions of a high religious character, books on the life of prayer, labours for the missionary cause. Just a week before news of his death came, one of the English weeklies told of his having been visited lately by a prominent Student's Christian Association worker now in Britain; and there Dr. Murray is represented as saying regarding the present international conflict: "Oh, if you could only bring home to the people what it really means to pray! If only God's people would unite in real prayer for a few minutes each day, what a difference it would make!"

CHRIST IS COMING

By Rev. W. Lomax Childress

He is coming back in glory, in the blest millenium time,
With the chanting angel chorus, and the golden harps sublime,
Through the bending blue in beauty will the heavenly host appear,
And the saints shall rise to meet Him, crying "Jesus Christ is here."

He is coming back in glory, then the dead in Christ shall rise,
In the splendor of His presence that will fill the earth and skies,
The dawning of that morning to the wondering earth will bring
The majesty, and sovereignty, of Christ the Lord, and King.

The towers of time shall crumble that were built upon the sand,
But every house of God's elect in majesty shall stand;
The rolling tide, the mighty deep, the overwhelming flood
Shall leave no refuge for the soul except in Jesus blood.

Oh, saints of God, be ready for adown the heavenly street,
The angels strew their garlands for the coming of His feet;
The tribulation time will pass, the darkness and the sorrow,
The bars of hell shall break at last, for Christ will come tomorrow.

Prophecy and the Lord's Return

L. W. Gosnell

THE SUNDAY SCHOOL JOURNAL'S SYMPOSIUM ON PREMILLENNIALISM

"The Sunday School Journal" is an official publication of the Methodist Episcopal Church. Its issues for February, March and April, 1916, contained a series of articles opposing premillennialism. As the report of the International Prophetic Conference, held in 1914 under the auspices of the Moody Bible Institute, was the basis of the attacks in several articles, it was deemed fitting to reply to them in the "Christian Workers Magazine." The replies were prepared by Dr. W. H. Griffith Thomas and Dr. Charles R. Erdman, while the editor of the "Christian Workers Magazine" presented evidence that John Wesley was a premillennialist.

Apparently, the articles in "The Sunday School Journal" aroused interest in their subject, for in the issue for March, 1917, appears a symposium on premillennialism. Under the heading, "Why I am a Premillennialist," are four articles by Mr. Fred L. Rosemond, Esq., Cambridge, Ohio; Rev. Eli Pittman, D. D., District Superintendent of Elmira District, Wyoming Conference, New York; Rev. H. D. Mitchell, D. D., pastor Metropolitan M. E. Church, Washington, D. C., and Rev. G. W. Dunham, pastor, Smithfield, Ill. Under the heading, "Why I do not Accept Premillennialism," are four articles by Rev. J. W. Langdale, D. D., pastor New York Avenue M. E. Church, Brooklyn, N. Y.; Rev. Francis M. Larkin, D. D., editor "California Christian Advocate"; Rev. Levi Gilbert, D. D., former editor "Western Christian Advocate," and Professor H. F. Rall, of Garrett Biblical Institute, Evanston, Ill.

Methodists Free to Be Premillennialists

Methodists who espouse premillennialism will be cheered by the articles upholding that view, written by representative men of their denomination. They will be cheered even more by the assurance given in "The Sunday School Journal" that on this subject Methodists may think and let think. As one writer puts it, "The Methodist Episcopal Church has no standard on the doctrine to which it compels men to accede." One of the Methodist publishing houses recently advertised a book as an antidote to "premillennialism and kindred heresies." According to the attitude taken by "The Sunday School Journal," the publishing agents went beyond bounds in speaking of premillennialism as a heresy, since "pre's" and "post's" may be equally good Methodists.

We have no disposition to take up in detail the four articles against premillennialism. Their arguments are met, we believe, in the four arti-

cles in favor of this view, together with the replies to former attacks already given in the pages of the "Christian Workers Magazine." On several points, however, an additional word may be helpful.

Does It Matter What We Believe?

Dr. Langdale deplores controversy, lest it should hinder our unity in fighting the common battles. We should certainly deplore such a result. He adds, "If we are equally consecrated, differences in opinion are not vital." We must respectfully dissent from this attitude. A difference in opinion here may lead to great diversity in our service. For example, premillennialists are uniformly staunch believers in the full inspiration of the Bible and place the emphasis on the spiritual function of the church, while the same cannot always be said of their opponents.

Dr. Francis M. Larkin says of the premillennial view, "It is a mechanical, materialistic and Jewish conception of the kingdom." Just after reading this, the writer's eye fell on the corner of his library containing books on the Holy Spirit. There was "Veni Creator," by Bishop Moule; "Through the Eternal Spirit," by Dr. Elder Cumming; "The Spirit of God," by Dr. Campbell Morgan; "Quiet Talks on Power," by Mr. S. D. Gordon, and "The Holy Spirit of God," by Dr. W. H. Griffith Thomas. These books are recognized everywhere as setting forth the highest spiritual privileges of the Christian life. And every one of them is by a premillennialist! Should Dr. Larkin tell us that he is not thinking of the kingdom in its present aspect, but rather in its future manifestation upon earth, his case is no better. Premillennialists hold that the period referred to will be one of general conversion, that the beatitudes describe the character of those who inherit that kingdom, and that the Sermon on the Mount is its code. They look for an outpouring of the Spirit upon all flesh, of which Pentecost was only a foreshadowing. This is a high view of the kingdom, indeed, compared with that of many postmillennialists today who are trying to bring in a millennium by social service and reform, but are not saying much of the new birth.

Dr. Larkin talks solemnly of the history of premillennialism. He instances the spiritual decline following the Millerite excitement. For his own sake, we wish he had chosen some other example. William Miller was not a millenarian at all, either "pre" or "post."

Again, Dr. Larkin objects that premillennialism worships an absent Lord. He quotes with favor these words, "Instead of waiting for Him, we are to wait upon Him; instead of searching for

the signs of His presence. Larkin was looking for the signs, and looking for the signs, why does he not find them, whom, no-

We are Dr. Gilbert's statement of the synoptics of the apocalyptic views has way He seriousness Christ's preconception

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the signs of His coming, we are to read the signs of His presence." We are wondering whether Dr. Larkin will object to going to heaven some day and looking upon the face of his Lord! If not, why does he object to our longing to see Him, whom, not having seen, we nevertheless love?

Is the Bible Reliable?

We are especially pained at the attitude of Dr. Gilbert. He quotes with approval the statement of Professor Stevens of Yale, i. e., that the synoptics contain two widely different conceptions of the kingdom, one spiritual, the other apocalyptic, and that these two incompatible views have been blended with Jesus' words in a way He did not purpose. We would ask, in all seriousness, how we can be sure that we know Christ's mind on any subject, uncolored by the preconceptions of the evangelists.

Professor Rall's former articles were answered point by point by Dr. W. H. Griffith Thomas, and our readers may have for the asking a pamphlet containing that reply and may judge for themselves as to where the truth lies. In his present article he speaks of premillennialists of the type represented by the Prophetic Conferences and considers with them the Russellites and Seventh Day Adventists. We believe he would have helped his case had he considered D. L. Moody, A. T. Pierson, Nathaniel West, A. J. Gordon, James H. Brookes, George C. Needham, and others of their kind, rich gifts of God to His church, apart from "Pastor" Russell with his heresies, and the leaders of Seventh Day Adventism with their vagaries. We wish we could have saved Professor Rall from this appearance of unfairness. But he goes on to say: "The Methodist preacher who meets with representatives of these movements out in the field in their actual operations usually finds certain qualities in common; an intense dogmatism, a controversial spirit, and an attitude of indifference or opposition toward many lines of co-operative Christian effort." Dr. Thomas has already dealt with the attitude of premillennialists to "co-operative Christian effort," so that we need add nothing. As to being dogmatic and critical, certainly such Christians have no monopoly on these tendencies. We hold no brief for the Russellites or the Seventh Day Adventists, both of whom, by the way, have been actively opposed by premillennialists. But we do repudiate the charge that premillennialists of the type represented by the Prophetic Conferences are dogmatic and critical.

The writer is a Methodist preacher and did not find Prof. Rall's characterization true in his pastorate. Moreover, he has had the privilege, during the past five years, of meeting more premillennialists than most Methodist ministers meet in a long life-time. So far from finding them dogmatic and critical, as a class, he has found them to be the very salt of the earth. Would God that Methodism were full of them! Then the rationalism

which is cursing her today would be driven from her borders, she would arise and put on her beautiful garments and her glory would she not give to another.

NEW INTEREST IN ISRAEL'S RESTORATION

The most cursory reader of the daily papers must notice the frequent references to the probable restoration of Israel to Palestine after the war. The Bible teaches a national restoration of this people in connection with the second coming of Christ, but this is to be preceded by a restoration in unbelief leading up to the days of Antichrist and "the time of Jacob's trouble." This preliminary return may be very near indeed.

For example, Israel Zangwill, the distinguished author, has returned to the Zionist movement from which he has been alienated since 1905. He now feels that Palestine is almost certain to fall into the hands of the allies at the close of the war and that the Zionists will have an opportunity to establish a home there for the Jewish people.

Jacob H. Schiff, who has been an opponent of Zionism, has become a convert to the movement. He fears that since the Jews of Russia have been emancipated there may be a tendency to disintegration of them as a people of distinctive ideals and religion, who have been kept together hitherto by their very oppressions. For this reason he feels they should establish a home in Palestine.

Viscount James Bryce, former British ambassador to the United States, has announced himself in favor of Jewish re-establishment in Palestine. He thinks three things are necessary to this end: first, the extinction of Turkish rule, not only in Palestine but everywhere south and east of Taurus Mountain; secondly, large bodies of Jews must indicate a wish to return; thirdly, funds must be provided to repair the damages wrought by the Turks and to execute irrigation and other works needed to make Palestine support a large population. In view of Europe's impoverishment he inquires whether American Jews will furnish the needed funds. Nathan Straus, "the grand old man of American Jews," has already answered to the extent that, when Palestine is declared a republic, every Jew in the United States who wishes to settle there will be given free passage.

One newspaper, at the conclusion of a long article on Israel's restoration, traces the history of the Holy Land from the destruction of Jerusalem by the Romans down to the present. The Jews were followed by the Arabs and they, in turn, by the Turks. The article goes on in a most matter-of-fact way, as follows: "Now the English contemplate rebuilding on the ruins of 2,000 years new Semitic states after they have freed the native population from the Turkish yoke which has galled them for centuries."

To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22: 29.

"Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

THE DEVOTIONAL USE OF THE BIBLE

How one shall read the Bible depends largely on what he is reading it for. The Bible is an all-around book and serves many purposes, but it is well to have in mind some definite purpose in all one's reading.

All stringed instruments quickly get out of tune. The action of the atmosphere and the constant vibration in playing, relaxes the strings so that they need to be tuned very often. No matter how good the violin is, it needs to be tuned every day, and often many times a day.

Man is like a violin. He soon gets out of tune with God. The wear and tear of life, and the demoralizing atmosphere which sin creates, so affects his disposition that he needs to be brought into harmony with God every morning. It is not surprising, when we consider the subtlety of sin, and the weakness of the flesh, rather it is "Strange that a harp of a thousand strings, Should keep in tune so long."

Nothing will bring the believer into touch with God so soon as a little taste of the divine Word. For devotional purposes the Psalms are perhaps the best reading, because they cover so wide a range of experience. Here we find aspiration and confession, joy and sorrow, adoration and praise. Here we behold the calm confidence which grows out of a sublime faith, "The Lord is my shepherd; I shall not want." Again we meet the bitter anguish which comes from ingratitude, or unrequited love, or the ecstasy of sin forgiven, or the passionate plea for mercy as in the fifty-first Psalm, or the shout of triumph in the thirty-second Psalm. It is doubtful if there is any experience in life for which we cannot find a duplicate in the Psalter, and, noting how the man after God's own heart behaved in similar emergencies, we are unconsciously led into the same feeling.

In the morning read the nineteenth Psalm and at eventide the eighth Psalm. If you are going on a journey, Psalm 121 is appropriate. If in perplexity, read Psalm 37. If you are grateful choose Psalm 105, or 106, or 107. If your heart needs searching, read Psalm 139, which begins with the words: "O Lord, thou hast searched me and known me," and after a sublime description of God's omniscience, closes with the prayer that only an honest heart can utter, "Search me, Oh God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." If it is comfort you need, you will

find it in abundance in Psalms 34, 91 and 103.

The Gospels are also excellent for devotional reading because there we come in contact with the words and works of Jesus. We see how He lived in the home and by the wayside, in the carpenter's shop, and by the open grave. We see Him in public life and in private ministry always the same, never hurried, never worried, always thinking of others and never of himself. We see Him playing with the children, watching the birds on the trees, the growing grain and the fading flowers. In everything He saw God's love and care, and from all things natural He drew some spiritual lesson. The Epistles are especially helpful to the mature Christian as revealing the relation of the believer to his fellowman, to the church, the state, and the perishing world.

If it be asked how much one should read at a time for devotional purposes, let me answer with an illustration. I once saw a picture of the disciples on the way to Emmaus. The Master has just left them and the two men are looking at each other in glad astonishment. One of them is holding both hands over his heart as he says with rapture, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" He can almost feel his heart burn still as he recalls the memory of that blessed walk.

If you ask how long one shall read his Bible for devotional purposes, I answer, "Read until your heart burns and your soul thrills with the consciousness of God's approval." You may read a chapter or a book or a single verse, no matter how much or how little, but read if you can until you are consciously in touch with God, and then, with the Father's morning kiss upon your lips, you are ready to meet the outside world.

Some people feel that they cannot spare time for the morning watch, but I question whether any child of God can afford to do without it. Our souls need to be fed daily as well as our bodies, and the Bible is the soul's proper food. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

John Ruskin says: "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." He pays the highest tribute to his mother for having required him to commit to memory some of the

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most sublime, and some of the most practical passages of the Bible, and then gives a list of those chapters with which, he says, "she established my soul in life."

Any mother who will take pains to discover for herself the beauty and strength of the divine Word, and then reveal it to her children as fast as they are able to appreciate it, will render them an inestimable service, and ensure their perpetual gratitude.

George Muller's testimony regarding the morning watch is very valuable: "The first thing a child of God has to do morning by morning is to obtain food for his soul. And what is food for the soul? Not prayer, but the Word of God; not the simple reading of the Word, so that it passes through our minds as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. When we read the Bible, God speaks to us."

For many years George Muller's practice was, after rising, to spend all his time till breakfast in prayer. But what was the result? Often through wandering of mind, and lack of thought to fix his mind upon, he would spend half an hour or more upon his knees before he was conscious of having received any spiritual food or refreshment. Then he discovered that meditating on the Word of God was the quickest and surest way to bring the soul into communion with God.

He says, "I began, therefore, to meditate on the New Testament from the beginning early in the morning. The first thing I did, after having asked in a few words God's blessing upon His precious Word, was to begin to meditate on it, searching as it were in every verse to get blessing out of it, not for the sake of preaching on what I meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a few minutes my soul has been led to confession, or to thanksgiving, or to intercession; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. Then I go on to the next verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result is that my inner man is sensibly nourished and strengthened. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers."

IMPORTANT QUESTIONS ANSWERED BY THE BIBLE

Arranged by A. A. Hyde

Is the Bible the Word of God?

Deut. 8:3, "That he might make thee know

that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." 2 Tim. 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 1 Thess. 2:13, "When ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe."

Who wrote It?

2 Pet. 1:21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Are Its Words Eternal?

Ps. 119:89, 142, 160, "Forever, O Lord, thy word is settled in heaven." "Thy righteousness is an everlasting righteousness, and thy law is the truth." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Isa. 40:8, "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Mark 13:31, "Heaven and earth shall pass away, but my words shall not pass away."

Are there Life-giving Qualities Claimed for the Words of the Bible?

John 6:63, "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." John 8:31-32, "Then said Jesus to those Jews which believed on him, If ye continue in my word; then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." Acts 20:22, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

(To be continued.)

That this department is being appreciated is evident from the many letters of encouragement and commendation which have been received. Many are also asking how to organize a Bible Readers' League. Give us your opinions and experience on the best methods of Promoting Daily Bible Reading.

"I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms, the twenty-third,
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through."

—Amos R. Wells.

Young People's Society Topics

John C. Page

Confidence and How to Get It

June 3

Nehemiah 6:1-16

Confidence is the result of knowledge. There is a knowledge of God which leads to confidence towards God. "I know whom I have believed and am persuaded." This is the language of confidence. Abraham was a confident man. He was "fully persuaded" that what God had promised He was able to perform.

No better illustration of the topic could have been chosen than that of Nehemiah. He had confidence in God and in the work that he was doing. How did he get it?

1. He was a servant of God (1:11). This implies that he was a yielded man. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are?" The knowledge of God as a Saviour must be followed by yieldedness to the will of God as it is made known. Only in this way can confidence be maintained.

2. He was a man of pure motives. He sought the welfare of others (2:10).

In a word he was unselfish. He had the love that seeketh not its own. "His strength was as the strength of ten, because his heart was pure." He had no ulterior purpose, no axe to grind. He had the witness of a good conscience which gives great confidence of heart.

We need to be saved not only from our sins but from ourselves. The Cross of Christ is intended to secure both. Compare 1 Corinthians 15:3 with Galatians 2:20 then turn to 1 Corinthians 1:18. This is a most important truth. Do not leave it carelessly.

3. He worked out that which God had put into his heart (2:12. Compare Phil. 2:13).

His work was timely, it met a present and pressing need. This one thing I do. Not anything, but the right thing. Not any task, but the wise task. Nehemiah studied conditions (2:11-18). This study confirmed what was already in his heart. Then with great confidence he gave himself to the task. When tempted to leave it he replied, "I am doing a great work and I cannot come down."

What will your Society do during the summer months? Will you study conditions as Nehemiah did and then try to meet the present and real need? Are there a lot of people around your church who never enter its doors? Why not take the gospel message to them? Tell it outdoors in song and in story. Co-operate with the pastor in making the Sunday evening service strong and attractive. Be aggressive, but wise. Confidence in your work must precede consecration to your work. Perhaps there are some members of your Society enlisting for the war. En-

courage them, let your patriotism be infused with spiritual fire and force. Let our Christian young men go with the assurance that unceasing prayer will be made for them that they may be enabled to defend the honor of Christ among their fellows as well as defend the honor of their country against its foes. Thus shall we be able to say with confidence "I am doing a great work and I cannot come down." Opposition can be expected. Sanballat and Geshem will be busy. Effort may be made to discredit and destroy, but confidence in God and the work we are doing will prevail.

Sins of the Mind

June 10

Romans 8:1-11

According to the Revised Version, our Scripture lesson of 11 verses forms the first paragraph in the eighth chapter of Romans. The dominant thought of the paragraph is that of deliverance and liberty, deliverance from condemnation (v. 1), deliverance from the law of sin and death (vv. 2-4), and deliverance from the mind of the flesh (vv. 5-11).

The flesh and the spirit are presented as two distinct spheres, designated by the two phrases in verse 9, "in the flesh," and "in the spirit." Each has its own bent or tendency, verse 5; and each has its own result or issue, verse 6. This last verse speaks of the mind of the flesh and the mind of the spirit. The mind of the flesh is referred to as vain or empty (Eph. 4:17), as fleshly (Col. 2:18), as defiled (Titus 1:15); and as carnal (Rom. 8:6,7, A. V.). The sins of this fleshly or carnal mind are catalogued in Colossians 3:5-9.

In this description we can readily see the force of verse 7 in our lesson, that the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. The conclusion of verse 8 is logical and inevitable—so then they that are in the flesh cannot please God.

Here it is that our Scripture lesson sounds out the note of deliverance to all Christian believers. "Ye are not in the flesh but in the spirit." The law or operating force of the spirit of life in Christ Jesus gives us freedom from the operating force of the fleshly mind. Through the counter-action of the Holy Spirit the believer overcomes. He has a new mind, a spiritual mind, and its bent and tendency is towards life and peace. The sins of the old fleshly mind are put away by the power of the new spiritual mind.

This spiritual mind with its life and peace is maintained through the renewing mentioned in Romans 12:2. Study this verse. It has an important bearing on the theme before us. Our salvation from the sins of the mind, as from all

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other evil things, is both an act and a process. "He saved us by the washing of regeneration and by the renewing of the Holy Spirit." Through the word of truth the mind is purified and preserved from evil and permeated with the knowledge of God which fortifies against the attacks of impurity. Whatever gets your mind, gets you. Watch then against the sins of the mind. The power of God cannot only plant our feet upon the solid rock but can also, through the renewing of our minds, keep our heads above the clouds in the atmosphere of truth. And this is the victory that overcomes, even your faith.

What Is Reverence, and Why Should We Be Reverent?

June 17

Hebrews 12:18-29

Reverence may be better described than defined. Some of the ascriptions of praise found in the Bible may serve as descriptions of reverence. See for example Isaiah 6:3; Revelation 4:12; 5:9-12, 13. In these verses there is a blending of adoration, love, joy, wonder and worship. Both attitude and words express reverence of the highest and purest type.

A revival of reverence is an urgent need, and our Young People's Societies can do much to promote it. Christian leaders are warning us against the irreverence which is so prevalent everywhere. It is running like a great stream through our social life. The profane use of the Lord's name, disregard of the Lord's Day, disrespect for parents and those in authority, coarse forms of speech and a low estimate of human life, all contribute to the stream of irreverence flowing so strongly through our public life.

But the source of the stream, where is that? Behind conduct is character, behind character is concept or thought. As a man thinketh in his heart so is he. The source of the stream is in the hidden places, "The hidden man of the heart." Mark 7:21-23 and Ezekiel 36:26, 27 show us both the cause and the cure.

It is not a formal and superficial reverence that we need, not that which sings, "The Lord is in his holy temple," while conscious of an unyielded heart and a rebellious self-will, but that which receiving Christ Jesus as Lord, rejoices in His salvation and finds delight in His worship and His work. This reverence enriches the whole of life, giving tone and color to all its activities. It beautifies the home, strengthens the church, purifies social life, and dignifies civic life. It keeps the avenues of one's being open for the reception of spiritual light and truth. This is finding grace to serve God acceptably, with reverence and Godly fear. Not the fear of one under the lash of the law, but the filial fear of a child under the love of redeeming grace.

Comrades of the Quiet Hour can do much to promote reverence. First by faithfully observing the quiet time daily, and then by persuading others to do the same. "The practice of the

presence of God" which is developed in this way, is the very best antidote to irreverence.

Mission Work in Our Cities

June 24

Psalms 87:1-7

Since the day when Cain went out from the presence of God and built a city, mission work has been necessary in the city. Those who like Cain turn away from God, usually follow him in their choice of the city as a place of residence or resort. This makes the demand for Christian effort in the city unusually great. Moreover our large cities are now the great centers of commerce and industry, which increases the need. The big enterprises are found there, either for good or evil. With the enterprises for good Endeavorers ought to be familiar and in some way related. Every Christian Endeavor Society in our city should be intimately connected with the mission work of the city. The writer of these notes, when a pastor of a church in a western city, encouraged the members of his Young People's Society to do regular work in a Rescue Mission, going and returning in a body. The results were very good both for the mission and the society.

Some of our societies are too far removed from the sphere of reality. The sight of "Empires at Grips," is familiar to us in these times of world war. It is real. We hear the cry and respond to the call. We are in it to do our level best, even to the point of sacrifice and suffering. But the empires of darkness and light have been at grips since evil made its appearance on the earth. Yet to many it is unreal. They have heard no cry of need, no urgent call for immediate help. "The warfare of ages" is to them a figure of speech and not a fact of experience. Their Christian life is not militant and aggressive. Get into some city mission work. Consult with your pastor and the officers of your Society. Plan wisely and work well. You can cheer the heart and strengthen the hands of your city mission workers by identifying yourself with them and giving them some measure of your service. Can you sing? Then use that gift. Can you give money? Then help them financially. Can you pray? Then make intercession for them. Have you a working knowledge of the Bible so that you can lead a soul to Christ? If so, then use that knowledge and get on the job.

To be anxious for souls and yet not impatient, to be patient and yet not indifferent, to bear the infirmities of the weak without fostering them, to testify against sin, and unfaithfulness and the low standards of spiritual life and yet to keep the stream of love free and full and open—to have the mind of a faithful shepherd, a hopeful physician, a tender nurse, a skillful teacher—requires the continual renewal of the Lord's Grace.—Adolph Saphir.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

SECOND EPISTLE OF JOHN

The second epistle of John is addressed to whom? The word "lady" in the Greek is Kyria, which may be translated as a proper name, and perhaps in this case it should be so understood. Kyria was a common name among the Greeks and refers here, it may be, to some notable saint in the neighborhood of Ephesus, to which John ministered in his old age. The letter is brief, for the writer is soon to make a visit to this sister in Christ and to speak with her face to face (v. 12).

1. The salutation, verses 1-4, is interesting for three or four things:

- (a) The deep humility of the writer.
- (b) The tender regard for the sister to whom he writes.
- (c) The solicitude for the honor of Jesus Christ.
- (d) The insight into the spiritual condition of this sister's household.

2. The burden message of the letter follows, verses 5-11. This burden is the old one of John—love. But love in the New Testament means not a passion, not an emotion—a life. An abiding principle influencing for righteousness, this is Christian love. Is not that what John says here (v. 6)? And see how the idea is emphasized in verse 7. Not to love is not to hold to the truth in doctrine and to practice it in life. False teachers do not love. They may be amiable in their social relations, but they have not this gospel love. They are deceivers, and love and deceit do not go together. And mark the central fact of that truth which constitutes love—the confession that Jesus Christ is come in the flesh. This strikes at the Jew's denial of Jesus, certainly, but also how can Christian Science, which denies the material body confess this? Changing the language again to conform to the Revised Version, we see that they are the deceivers and the Antichrist in spirit who fail to confess that He "cometh in the flesh." It is Christ's second coming John has in mind as truly as His first coming.

In the light of the above consider the warning in verse 8. There is danger of believers losing something which belongs to them. That something is "a full reward." Compare Luke 19 : 15-27; 1 Corinthians 3 : 11-15; 2 Peter 1 : 21; See Matthew 16 : 27; Revelation 22 : 12. Does not the comparison of these passages bear out verse 7 as rendered by the Revised Version?

What is it to transgress as given in verse 9? By the "doctrine of Christ" is not meant merely the things He taught while in the flesh, but the whole doctrine concerning Him, i. e., the whole

of the Old and New Testaments. To deny the truth concerning Christ is to deny His first and His second coming, and He who denies this "hath not God." He may speak much of the "Father," but he only has the Father who has the Son. To have the One you must have the Other (9).

Observe how strenuous we should be in maintaining this doctrine (v. 10). The command "receive him not into your house," is relative. It means not that we are to deny him meat and shelter altogether, if he be in need of them, but that we are not to fellowship him as a brother. Even our personal enemies we are to bless and pray for; if they hunger we are to feed them and if they thirst give them drink. But those who are the enemies of God by being enemies of His truth, we are to have nothing to do with in the capacity of fellow-Christians. We must not aid them in their plans or bid them God speed. How would such a course on our part involve us (v. 11)?

The apostle closes with that allusion to his visit already referred to, and a greeting from Kyria's elect sister. Did this mean her sister in the flesh or only in the faith? And in this last case was it the apostle's wife?

Questions

1. How may we translate "lady," and to whom may it refer?
2. Can you discover in the text the four points under the "Salutation"?
3. What is the message of this letter?
4. What is Christian love?
5. What is its central fact?
6. Who are spiritual Antichrists?
7. Have you examined the parallel scriptures on the subject of "reward"?
8. What is meant by the "doctrine of Christ"?
9. Explain "receive him not into your house."

THIRD EPISTLE OF JOHN

Gaius is a name frequently alluded to by Paul, but whether this were the same individual as any of those is problematical. In any event he seems to have been a convert of John (v. 4). Another form of the name is Caius and this was a very common name indeed.

What distinction in spiritual things is ascribed to Gaius (v. 2)? His soul was prospering even if his bodily health and his business were not, but the apostle is interested in other things as well. The Christian should be careful of his health, and it is compatible with a deep spiritual life that he should have a successful business.

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particulars are named: (1) He possessed the truth (v. 3). (2) He walked in the truth, i. e., his life and conduct measured up to the light he had received from God (vv. 3, 4). (3) As walking in the truth he was "careful to maintain good works," especially in the distribution of his means (vv 5, 6). It is noticeable that his "faithfulness" in this regard is mentioned. It was not a spasmodic thing on his part, but a steady flow of grace through him. His breadth of disposition is also mentioned, since his giving was not limited to those he knew but extended to those he did not know (v. 5). Some recipients of his bounty are referred to in verse 6, and a journey mentioned toward the expense of which he was contributing. (v 6). All this is very realistic, and brings the life of the church in the first century "up to date" as we sometimes say.

One or two facts are given concerning the recipients of Gaius' gifts equally honoring to them (v. 7). Look at the motive of their journey, "His name's sake," and at the spirit actuating them "taking nothing of the Gentiles," i. e., the heathen. Whatever the journey was, they might have been assisted in it pecuniarily by those who were not actuated by a love for His name, but their conscience would not permit them to receive such aid. How valuable this example. And what a close relationship it bears to the teaching of the second epistle about fellowship with heretics. How should such loyal and self-denying workers as these be treated in the church, and why (v. 8)?

The Worldly Character of Diotrophes

Here we have another type of the professing Christian in the worldly character of Diotrophes, verses 9-11.

What seems to have been his besetting sin (v. 9)? How this experience of John recalls that of Paul in the churches of Corinth, Galatia and Thessalonica? In what manner did John intend to deal with him (v. 10)? Does this recall anything similar in apostolic authority on Paul's part? How does verse 10 reveal the worldliness and insincerity of Diotrophes? What an awfully overbearing, autocratic, unholy man he must have been! How did he get into the church?

What advice is given Gaius in verse 11? How does this testify to the relation between faith and works? What opposite kind of example is set before him in verse 12? How many kinds of witnesses testify to the Christian character of Demetrius? One can not help wondering if this were the Demetrius of Acts 19. Such trophies of grace are by no means unusual, Paul was such an one.

Note the similarities in the conclusions of this epistle and the one previously considered (vv. 13, 14), suggesting that they may have been penned at the same time.

The "Scofield Bible" has an interesting note here, saying that "historically, this letter marks the beginning of that clerical assumption over

the churches in which the primitive church order disappeared. It also reveals the believers' resource in such a day. John addresses this letter not to the church, but to a faithful man in the church for the comfort of those who were standing fast in the primitive simplicity. Second John conditions the personal walk of a Christian in a day of apostasy; and Third John the personal responsibility in such a day of the believer as a member of the local church."

Questions

1. Analyze the Christian character of Gaius.
2. What two features marked his faithfulness?
3. Tell something of the character of the two other men named.
4. What epoch does this epistle mark?
5. Distinguish between second and third John.

EPISTLE OF JUDE

The writer of Jude, evidently not an apostle, calls himself a "servant of Jesus Christ and brother of James." Which James? There were two whose brother he might have been, the son of Alpheus and the brother of our Lord, and the general opinion is in favor of the last-named.

1. The first division is the salutation, 1, 2. Notice the Revised Version: "them that are called, beloved in God the Father, and kept for Jesus Christ." Why kept for Him? How much this suggests as to His coming glory and the part believers will take in it.

2. The object follows, verses 3, 4. What is that object as stated in verse 3? Notice that according to the Revised Version the faith delivered to the saints was delivered "once for all." "Faith" here is to be taken in the sense of that body of Christian doctrine which forms the substance of the truth concerning "our common salvation." It is used synonymously with "gospel." This was delivered to the body of the church, at the beginning of its history as a complete revelation in itself (Rev. 22:18, 19). It is a sacred deposit to be preserved in its integrity, defended and earnestly contended for. The necessity for this defense is seen in verse 4. "Foreshadowed" in that verse should be "forewritten," i. e., the false teachers referred to had been predicted as coming in among the flock. Our Lord had spoken of them, and so had all His apostles. The nature and outcome of their teaching as suggested by "lasciviousness" is particularly noticeable.

False Teachers

3. The third division deals with the false teachers, and we have first, a revelation of their punishment (vv. 5-7). From this their position as professed disciples would not save them any more than it saved the Israelites brought out of Egypt, when they afterward sinned against light (v. 5); or the angels referred to in Peter's epistles and Genesis (v. 6); or Sodom and Gomorrah (v. 7). Do not fail to observe the class of sins prominent in these instances, especially the two

last-named, and their relationship to lasciviousness already spoken of. While the erroneous teachings were intellectual, yet their power was augmented by carnality of the grossest kind.

4. The description of the teachers follows, (vv. 8-13). Observe in verse 8 that they not only defile the flesh but speak evil of dignitaries, by which may be meant both civil and ecclesiastical superiors. And there is a strange illustration in verse 9, that throws light on the burial of Moses recorded in Deuteronomy. Why that mystery? Why should God have buried Moses, and kept the place a secret? Why should Satan have desired possession of that body? Did his foreknowledge of what should take place on the Mount of Transfiguration (Matt. 17) have aught to do with it? And further, shall we say with some, that Moses in the flesh is to be one of the two witnesses named in Revelation 11, and did Satan seek thus to frustrate God's purposes concerning the last days? And then the contention of Michael, how that brings to mind the teaching in Daniel concerning him as the prince that stands for Israel! What a bearing all this has on the teachings of the New Testament about the dominions, and principalities and powers of the air (Eph. 6).

Further analysis of these teachers is afforded in verse 11. With what three Old Testament individuals, each conspicuous for his self-willed and rebellious spirit, are they compared? How strange that such could have any standing in the Christian church were it not that we discover their successors at the present day. Read verse 12 in the Revised Version. "Spots in your feasts of charity," should be "hidden rocks in your love-feasts." These "love-feasts" were the Christian gatherings on the first day of the week for the "breaking of bread," and the presence of such would-be leaders in those assemblies suggested the perils of hidden rocks to mariners. What care were required to avoid disastrous contact with them! "Feeding themselves without fear," should be, "Shepherds that without fear feed themselves." It is characteristic of the heretical teacher that he is thinking of himself rather than the flock.

Six terse descriptions of these teachers may be given as follows: Visionary (vv. 8, 9); Ignorant (vv. 10, 11); Deceptive (vv. 12, 13); Ungodly (vv. 14, 15); Selfish (vv. 16-18); Schismatic (v. 19).

5. The description of the teachers is followed by a reference to the foreknowledge of them (vv. 14-16). Here is a quotation from Enoch in verse 14, on which we say a word. There is an apocryphal book in which it is found, but it is thought to have been of a later date than Jude, and that its author probably quoted from our epistle. How interesting to learn that Enoch, before the deluge, had his mind carried out in the Spirit to the second coming of Christ!

The True Church in Contrast

6. The reference to the false teachers gives

way to a description of the true church in sharp contrast with the false (vv. 17-25).

It begins with a caution (vv. 17-19). To which of the apostles is he here referring, do you think? How does he describe these ungodly persons who have found their way into the visible church? That word "sensual" is in the margin of the Revised Version, "natural" or "animal." It is a case of unregenerated Christians, with whom the church is still plentifully supplied.

The caution is followed by an exhortation (vv. 20, 21). "Build," "pray," "keep," "look," are the four corner posts defining the possessions of the Christian life. What is peculiar about the exhortation to pray? In Romans 8 we have revealed that the Holy Spirit prays in us, but here we are to pray in Him. Are these contradictory teachings? Is it not true that the Holy Spirit is our life, and also our spiritual atmosphere? In what are we to keep ourselves according to this exhortation? Does this mean God's love to us or our love to Him? How better can we keep ourselves in His love to us, and the consciousness of our love to Him than by building ourselves up on our most holy faith, and praying in the Holy Spirit? What do you suppose is meant by "looking for the mercy of our Lord Jesus Christ unto eternal life"? In the light of the previous teaching about the appearing of His glory, may it not refer to that?

The exhortation is followed by instruction concerning soul-winning (vv. 22, 23). The Greek text, especially in verse 23, is obscure, but the teaching calls for compassion on our part, and an effort to save the sinner while hating the sin.

7. The benediction and ascription follow. What two things is God able to do for believers in His Son? No wonder that we should ascribe unto Him through Jesus Christ "glory and majesty, dominion and power throughout all ages."

Supplemental

Jude is particularly a Scripture for these times, and has been called "a picture of the last days," and "a preface to Revelation," as it shows the drift of the apostasy which makes the awful judgment of the book to be necessary.

R. V. Miller points out how it refers to all the more important articles of the Christian faith. (a) The Trinity, inasmuch as we have God the Father (v. 1), Jesus Christ the Son, in several verses, and the Holy Spirit (v. 20); (b) the deity of Christ, Who in half a dozen verses is called LORD; (c) the historicity of the Old Testament, whose miraculous events are used to illustrate the teaching and give point to the warnings as though they were actual occurrences (vv. 5-11); (d) the existence and power of a personal Satan against whom even the archangel himself dare not bring a railing accusation (v. 9); (e) the existence of angels and spirits (vv. 6, 7); (f) the certainty and fearfulness of future retribution (vv. 6, 7, 13); (g) the second coming of Christ (vv. 14, 15).

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Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

June 10

Jesus Crucified, a Testimony to His Messiahship and Deity

Golden Text: "Christ died for our sins." 1 Corinthians 15:3.

I. Jesus Delivered Up (v. 16).

The trial of Jesus furnishes an unparalleled example of human perversity. Pilate and the accusers of Jesus knew that He was innocent. Every effort to convict Him completely broke down and His accusers stood condemned before Him. In fact, Pilate and those who hated Jesus were themselves on trial before Jesus. Prior to coming before Pilate Jesus was condemned by the Sanhedrin, but they could not execute the sentence without the consent of Rome, for the power of death had been taken from them. The scenes in this trial before Pilate may be set down as follows:

1. The judge and the accusers, outside the palace (18:28-32).

2. The judge and the prisoner, inside the palace (18:33-38).

3. The judge and the accusers, outside the palace (18:39, 40). The judge declared the prisoner innocent and allowed the accusers to choose between Christ and Barabbas.

4. The judge and the prisoner, inside the palace (19:1-4). Jesus is scourged and mocked. "By his stripes we are healed" (Isaiah 53:5).

5. The judge and the accusers, outside the palace (19:5-7). The prisoner is twice declared innocent, the accusation being that He called Himself the Son of God.

6. The judge and the prisoner, inside the palace (19:8-11). The prisoner declared the source of the judge's authority and the measure of his guilt.

7. The judge and the accusers, outside the palace (19:12-16). Pilate's last effort breaks down and Christ is delivered into the hands of His enemies.

II. Jesus Crucified (vv. 17-30).

1. The place (v. 17). It was on the hill called in Latin, Calvary, in Hebrew, Golgotha, which was in shape resembling a skull, with eyes, nose, mouth and chin. This hill is a few hundred yards outside the city.

2. His companions (v. 18) two malefactors. This shows how completely He was identified with sinners. The form and circumstances of Christ's death were the most cruel and shameful ever devised. He endured the utmost torture and disgrace to secure our salvation.

3. The inscription over Him (vv. 19, 20).

It was customary to place an inscription over the cross stating the crime for which the victim suffered. Although Pilate did this in bitter irony and contempt, he like Caiaphas, uttered a great truth, affirming more than he intended. This truth is in harmony with John's purpose to show that Jesus is the Messiah, and is a prophecy of Israel's only hope, namely, acceptance of this crucified Jesus as their King. May this their only hope soon be realized!

4. Gambling for the garments of Jesus (vv. 23, 24).

Legally these garments belonged to the executioners. This is a marvelous demonstration of how men's hearts can be so calloused as to plan an act for personal gain under the shadow of the cross of Christ. Notwithstanding their brutality they unconsciously caused to be fulfilled the Scriptures. "They parted my garments among them, and upon my vesture did they cast lots."

5. Utterances from the cross (vv. 25-30).

(1) "Behold thy son—behold thy mother" (vv. 25, 26). This is a fine example of human sympathy. In this crucial hour He forgot His own bitter anguish and interested Himself in those He loved. It also exhibits filial piety at its best. Though He was leaving the world and its struggles, He made provision for the dear ones left behind. It is ever true that true love forgets its own sorrows and concerns itself with the interests of others.

(2) "I thirst" (v. 28). This shows how keenly He was suffering as the sinners representative. He suffered not only untold agony of mind, but of body as well.

(3) "It is finished" (v. 30). These words contain a depth of meaning which no one has ever been able to fathom, nor indeed ever shall be in this life, but the following are no doubt contained in them. First, the calumnies and indignities which were heaped upon Him were at an end. His trial was grossly illegal, mere mockery. False witnesses were employed to incriminate Him. They spat upon Him and smote Him. Second, His awful sufferings were at an end. At this time when the unnamable and indescribable sins of the world were resting upon Him to the awful extent that His Father's face was turned from Him, producing the pathetic cry "My God, my God, why hast thou forsaken me!" He was passing through mental and physical agony to the extreme. Third, the fulfilment of every type and prophecy was now completed. Every type and prophecy of the Old Testament pointed toward and centered in Him. Fourth, His life and

perfect obedience were now finished. Though assailed and tested as no other being ever was, so free was His life from sin that even His enemies could find nothing of which to accuse Him. His entire life was within the will of God. Fifth, the great work of redemption was now completed. Finished means more than ended, it means accomplished. He started out with a definite sense of having work to perform. So completely did He give Himself up to His Father's business that it became the passion of His life. His meat was to do the will of God. Now, all was done, all was paid, all was suffered. Yea, everything that was needful in order to save sinners and satisfy the infinite claims of God's justice. Since everything was finished, all sinners have to do is to accept His finished work. Sixth, the judgment of the world and the casting out of Satan was potentially finished (See John 12:31).

6. His death (v. 30) was voluntary, unlike any other death. After the utterance "It is finished," He bowed His head and gave up—dismissed His spirit. No one took His life from Him. He had power to lay it down and power to take it again. He was conscious that all things which He had come to do had now been accomplished; therefore, in the full consciousness of His power He dismissed His spirit. In the death of Christ the Scriptures were fulfilled. Christ was the real paschal lamb and in His death the Scripture was fulfilled which said, "A bone of him shall not be broken" (Ex. 12:46). Also from His pierced side flowed forth blood and water in fulfilment of the prophecy which said, "Thy shall look upon him whom they pierced" (Zech. 12:10). This flowing forth of blood and water is an unmistakable proof that He was really dead, leaving no shadow to the claim of those who say that He did not die but swooned away. The reality of Christ's death gives us assurance, for unless He really died there was no sacrifice, and therefore no atonement.

June 17

The Resurrection of Jesus, a Testimony to His Deity

John 20:1-18

Golden Text:—"Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Corinthians 15:20.

The resurrection of Christ is one of the foundation truths of Christianity. Its entire superstructure stands or falls upon its reality. It is the grand proof that Christ was what He claimed to be, the Messiah, the Son of God (Matt. 12:39, 40; John 2:19-21). His resurrection authenticated His claims. If Jesus did not arise from Joseph's tomb, He was not the Son of God nor a true prophet (said frequently while alive that He would arise), neither a Saviour, not even a good man for He would then be a falsifier. However, if He did arise all that He said concerning Himself is true. His resurrection declared Him to be

the Son of God with power (Rom. 1:4). It is the proof that the work of redemption has been completed, a demonstration that the ransom He gave was accepted by God. "Who was delivered for our offenses and raised again for our justification" (Rom. 4:25). If He did not arise we would yet be in our sins, absolutely without hope (1 Cor. 15:16-20; 1 Peter 1:3). Life and immortality are brought to light, and our resurrection guaranteed by His resurrection (1 Cor. 15:20-22). It is the demonstration that He is the conqueror of death and the grave, the very God Himself. We are members of Christ's body, organically connected with Him as head, and with each other as members of that body. Since the Head has arisen, the body shall surely follow.

I. The Empty Tomb (vv. 1-10).

John does not enter into a description of the resurrection of Christ, or a proof, other than that the tomb was empty and that Jesus had repeatedly manifested Himself, after the tomb was found empty. To see the body of Christ with the spear-thrust and nail-prints and the empty tomb was all that faith needed. In this lesson John describes the processes of his own conviction touching Christ's resurrection.

1. The testimony of Mary Magdalene (vv. 1, 2).

This woman out of whom Jesus had cast seven demons (Mark 16:9; Luke 8:2), announced the fact of the empty tomb to Peter and John. Prompted by great love to Him for His kindness to her she went early to the tomb even "When it was yet dark." "She was last at the cross and first at the grave, she stayed longest there and was soonest here." This woman's love for the Master was genuine though her knowledge as to His resurrection was defective. She had realized great good at His hands, therefore she could not rest until she had done her utmost for Him. The measure of one's service for Christ is the degree in which he realizes benefits at His hands. Those who work little for Him have little sense of duty to Him for His gracious salvation. That morning was a dark one for this woman and the rest of the disciples, but this darkness did not long remain, for the Lord revealed Himself. Those who really love Jesus and seek for Him shall not remain in darkness (John 7:17).

2. Personal investigation by Peter and John (vv. 3-10).

The news of the empty tomb which Mary brought with breathless haste so moved John and Peter that they both ran to investigate. When John came to the empty tomb he gazed into it, but when Peter came he entered it. These actions reveal their respective temperaments; John with holy reverence hesitates, but Peter with impulsiveness enters at once. This difference was not because one loved more than the other, but because of temperaments. We should not expect the same behavior from all. This investigation convinced them. The removal of the

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stone from the sepulcher, the arrangement of the grave clothes, convinced them that the enemy could not have done this. Everything was indicative of the most tranquil behavior. Every sign of the action of thieves was absent.

II. The Manifestations of the Risen Lord (vv. 11-29).

1. To Mary Magdalene (vv. 11-18).

(1) Mary weeping at the empty tomb (v. 11). Peter and John go home, but Mary could not. She stood weeping. Home was nothing to her while her Lord was missing. Earnest love need not weep long, for Jesus is found of those who love Him. She should have been rejoicing that the grave was empty, for the empty tomb was an eloquent proof of His Messiahship and deity. Had His body been there she would have had real cause for weeping. Many times we weep when we should be rejoicing.

(2) Mary questioned by the angels (vv. 12, 13). She viewed through her tears angels at the tomb who inquired as to the cause of her sorrow. She replied, "Because they have taken away my Lord, and I know not where they have laid Him."

(3) Jesus reveals Himself to Mary (vv. 14-16). She first saw the angels and then her eyes lighted upon the Lord. She did not recognize Him in His resurrection body, but His voice was familiar to her. As soon as He calls her by name she recognizes Him and is at His feet worshipping.

(4) Jesus forbids her to touch Him (v. 17). This shows that she is coming into a new relationship to Him; besides there is no time for such familiarity while the disciples are in darkness. "Go tell my brethren" is the message she must carry. Other hearts must be cheered.

(5) Mary's testimony (v. 18).

2. To the disciples (vv. 19-29).

(1) When Thomas was absent (vv. 19-23).

a. Message of peace (v. 19).

b. Showed hands and side (v. 20).

c. Commissioned them (v. 21).

d. Bestowed the Holy Spirit (v. 22).

e. Power defined (v. 23).

(2) When Thomas was present (vv. 24-29).

a. Victory of sight and touch (vv. 24-28).

b. Greater blessings for those who believe, not having seen (v. 29).

upon the reality of Christ's deity and Messiahship, and a vital faith therein depends the eternal salvation of every one, it should be the teacher's supreme aim to so present these proofs as to cause all the pupils to enter into the glorious reality of Christ's saving grace. This Sunday should be a Decision Day with definite results. May God grant this to every teacher!

April 1, Jesus is divine because He opened the eyes of a man born blind. So unusual was this miracle that such a thing was never heard of "since the world began."

April 8, Jesus is divine because at His command Lazarus, a man dead four days, was raised to life.

April 15, Jesus is the Messiah, the Son of God, because He is the Good Shepherd. In the Old Testament Jehovah is set forth as the true Shepherd (Ps. 23; Ezek. 34). The true shepherd devotes his life to the welfare of his sheep, even to the extent of laying down his life for them. This Jesus did, therefore He is the promised Messiah.

April 22, Jesus being entertained in the Bethany home, where Lazarus was who had been raised from the dead, gave an occasion for the Jews to see Lazarus. Though attracted there by curiosity "Many of the Jews went away and believed on Jesus."

April 29, The public presentation of Jesus to the Jewish nation was a proof of His messiahship. Two Messianic prophecies were fulfilled in this connection (Ps. 118:25, 26; Zech. 9:9).

May 6, Jesus is divine, for He came forth from the Father and all things have been given into His hands.

May 13, Jesus is divine because He is the source of the disciples' life, and no fruitfulness is possible apart from Him.

May 20, This lesson should be omitted as it has no bearing on John's thesis.

May 27, Jesus is God, because He is the sovereign dispenser of the Holy Spirit.

June 3, Jesus is divine because the very utterance of the words, "I am he," overpowered His enemies.

June 10, Jesus is the Son of God, because in His death many of the Messianic prophecies were fulfilled.

July 17, Jesus declared to be the Son of God with power by the resurrection from the dead (Rom. 1:4). This is the unquestioned seal of His deity.

June 24

Subject: The Purpose of John's Gospel Review

Golden Text:—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31.

The plan for this quarter's review should be the same as that of last. In fact, it is the completion of that. The Golden Text states the central truth around which the quarter's lessons gather. The logical method to pursue is to seize the central teachings of each separate lesson and use them in demonstrating the thesis of John's Gospel as set forth in chapter 20, verse 31. Since

July 1

Isaiah's Call to Heroic Service Isaiah 6

Golden Text:—"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:8.

As to whether this is Isaiah's first call and the record is out of its logical and chronological place,

or whether it is a call to special service need not particularly concern us. It is frequently true that God gives His servants new visions of Himself from which their ministry gains new meaning and efficiency.

I. Isaiah's Vision of the Lord (vv. 1-4).

No one's ministry will ever be fruitful until he has had a vision of Jehovah. The scope of his tasks and the power to perform service, will be lacking until he sees God.

1. He saw the Lord on His throne (v.1).

The prophet's gaze penetrated the very throne of the eternal. We need not so much to know things concerning God as to have a vision of Him, even to see Him on His throne. Surely now as never before, as the awful darkness is settling down upon the world and the foundations of culture and civilization, institutions, and governments are tottering, we need a vision of the enthroned Lord. We need to know that He is above all, to realize that we cannot find out God by our reasoning, to know that it is utter vanity to say what God can do, and what God can not do.

2. He saw the seraphim above (vv. 2, 3).

Whatever form or rank these beings have, they clearly are ministers of the Most High. Their standing indicates that they were in readiness to do His bidding. Their equipment with six wings shows the celerity with which they execute His will. But in the divine presence they find different uses for wings: one pair was needed to veil the seraph's head from the "intolerable effulgence" of the divine glory; one pair veiled the feet which had been soiled in the execution of the commission; while a third pair sustained them in mid air as they waited the command to depart on any errand which Jehovah might will. While waiting they kept crying, "Holy, holy, holy." The supreme attribute of Jehovah is holiness. It is for this that His creatures worship and adore Him. The treble repetition doubtless refers to the Triune God. Holy is the One who created us, holy is the One who redeemed us, and holy is the One who sanctifies and keeps us. From the position of God's throne they see the whole earth filled with His glory. Men and demons in the whole earth, whether they will or not, are advancing the plans and purposes of God.

3. He saw manifestations of majesty (v. 4).

As the holy ones cried the very door posts moved and the temple was filled with smoke. Smoke indicates the divine presence in anger (Ex. 19:18; 20:18). This indicated that the selfishness, idolatry and ingratitude of Israel provoked God's anger.

II. Isaiah's Conviction of Sin (v. 5).

When the prophet caught a vision of the holy God he saw his own sinful condition. This is always true. The reason men think well of themselves is that they have never seen God. Face to face with Jehovah, Isaiah saw himself as wholly vile. He realized that he had sinned in speech, and if in speech then in heart, therefore the cry of despair. He was not only himself guilty, but was living in the midst of an unclean people.

III. Isaiah Cleansed from Sin (vv. 6, 7).

Having been convicted of and confessed his sin, a burning coal is sent from the altar, which purged away his sins. Only fire from God's altar can purge us from our sins.

IV. Isaiah's Call (v. 8).

It was only after the prophet was cleansed that God called him. The purged soul is the soul ready for Jehovah's service. Indeed the unconvicted, unforgiven and uncleansed soul cannot even hear the divine call for service.

V. Isaiah's Dedication (v. 8).

Following the cleansing from sin there was the quick response for service. The one purged and sanctified, "Made meet for the Master's use," readily responds to the call of God.

VI. Isaiah's Commission (vv. 9-13).

The prophet's outlook was not promising. The people were steeped in selfishness. And the Lord assures him that their blindness and sin would continue long, but not forever. The people would go on in sin, be taken captive, the land made desolate. As the oak sheds its leaves and is for a time apparently lifeless, yet it retains its substance and shall again manifest life, so notwithstanding the deadness of the nation, a remnant shall be saved. The holy seed, the stock of the kingdom shall come to fruitage in the last days. That remnant has been preserved and shall come forth from the Great Tribulation as a nucleus for the kingdom of Messiah.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

June 10

Jesus Crucified

John 19:16-22; 25-30

"Then therefore he delivered him" (v. 16).

Pilate's desire for justice was overcome by the pressure of the mob. Before giving sentence against Jesus he "took water and washed his hands before the multitude" (Matt. 27:24),

saying, "I am innocent of the blood of this righteous man." He washed his hands but he could not wash his heart. The responsibility for administering justice was his, and could not be shirked. Pilateism or moral hand washing in repudiation of God-imposed responsibility is still common in the world. People excuse failure by saying, "I did the best I could." If our best

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"They took Jesus therefore" (v. 17). It was a mingled company which accompanied Jesus to the Cross. There were Roman captain and soldiers, Rabbinical accusers, and the indifferent throng. It was a world representative crowd. Behind it all was the leadership of Satan, the arch prince of evil. All who have not broken with Satan's power by allegiance to Christ still belong to that crucifying crowd of the long ago.

"Where they crucified him" (v. 18). Jesus Christ was "God manifested in the flesh" or God expressed in terms of humanity. The Cross reveals God's way of dealing with sin in suffering love and redeeming grace. The claims of eternal justice are met when God takes sin upon Himself through Jesus Christ. God has a right to forgive the iniquity which has been borne by His own method of grace.

"Pilate wrote a title also" (v. 19). Pilate was perhaps moved by the spirit of revenge when he wrote as the inscription for the Cross, "Jesus of Nazareth, the King of the Jews," but in so doing he proclaimed truth in the widest way. The title was written in the three prominent languages of that day: in Hebrew, the language of religion; in Greek, the language of learning and culture; in Latin, the language of law and power. Jesus is supreme in all these phases of life.

"This title therefore read many of the Jews" (vv. 20, 21). The title on the Cross was a gospel proclamation, offensive to the Jews who had rejected their King. Men still object to the supreme claim of Christ, but these will be vindicated in the future when He Who hung upon the Cross shall be seated upon the throne of judgment.

"What I have written I have written" (v. 22). Pilate had some stability of character, but it failed him at the critical point. He could say concerning the title that his estimate of Christ should stand, but he was forced also to admit that his sentence of condemnation would forever stand against himself rather than against Jesus. We are all writing imperishable records in our attitude toward Christ.

"These things therefore the soldiers did" (v. 25). Minute prophecies of the Old Testament were fulfilled in the death of Christ. It had been foretold that His garments should be parted (Psalm 22:14). That He should die between criminals, and be buried in the tomb of the wealthy Joseph, was set forth in Isaiah 53, declaring that He should be "numbered with transgressors" and that "He made his grave with the rich in his death." It was with careless thought that a soldier pierced His side, but there in was fulfilled the prophetic words, "They shall look on me whom they have pierced" (Zech. 12:10), and "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for un-

cleanness." Sacrifice of God for sin is the source of human cleansing.

"Woman behold thy son" (vv. 26, 27). In His last hour Jesus was not unmindful of human relationship. Very tenderly He entrusted His mother, Mary, to the care of John, but in words which utterly contradict the claims of the Roman church as to the exalted place of the Virgin Mary in the economy of grace.

"It is finished" (v. 30). These words must refer to His sacrificial service for man. All His work of grace was not yet completed. Victory over death was to be achieved by the resurrection. The ascension was to be followed by an unbroken service of intercession, and at last would come the day of manifestation and judgment, but the great sacrifice for sin had been made, and so with kingly majesty our Lord "gave up the spirit," laying down His life that He might take it again.

June 17

The Risen Lord

John 20:2-16

"Then she runneth and cometh to Simon Peter" (v. 2). In the Gospel of Matthew we learn how the stone was removed from the tomb of our Lord. God's angel did not respect the seal of Caesar or the Roman guard, nor feel the hindrance of the great stone. Vision of the open tomb sent Mary with haste to her friends. An incomplete vision of what had taken place left her heart filled with sorrow. The completed vision brought joy.

"Peter therefore went forth" (v. 3). The gospel is a challenge to careful investigation. Peter was right in resolving to see for himself. Every claim of the gospel presents the demand for scrutiny.

"So they ran both together" (v. 4). Haste seems to have characterized all the actions of that first resurrection day. Mary and the other women went with haste to bring the disciples word. The two disciples who met Christ at Emmaus hastened their return to Jerusalem. There must have been haste to find Thomas after the first meeting in the upper room. There should be haste in gospel proclamation till the last man in the most distant region of earth knows of a risen Lord.

"And he . . . saw the linen clothes lying" (v. 5). There is good reason for believing that the arrangement of the linen clothes that had been wrapped about the body of Jesus gave evidence of His willing departure from the tomb. Some may believe that through angel ministry the burial wrappings were removed from our Lord's body. Others with reason think that our Lord had miraculous removal from the embalming folds, thus leaving them conforming to the shape of His body so as to constitute a real evidence of His resurrection.

"Then went in also that other disciple" (v. 8). Horace Bushnell has a sermon upon unconscious influence, based on these words. John reached the tomb before Peter, but he entered not. The impetuous Peter made no pause when he reached the tomb, but entered for full investigation. Influenced by his action John followed, and shared the results of complete observation. The man who goes forward in his religious convictions knows not the extent of his influence.

"For as yet they knew not the scripture that he must rise" (v. 9). How slow is the human heart to apprehend the truth of God! Time and again Jesus had told of His death and resurrection, yet the disciples did not learn. They were as dull to His revelation as to what should come upon Him as are multitudes of Christians today who read of the second coming, and Kingdom glory of Christ, and get no meaning from it whatever. The surprises of the future will be great for many, and yet when they come it will be realized that all was plainly foretold.

"Mary stood without at the sepulcher weeping" (v. 11). Death is a great enemy. Tears will continue to fall from the eyes of humanity until death is defeated, and the last tomb opened.

"And seeth two angels in white" (v. 12). Angels and their ministry should have a larger place in modern thought. It should not be hard to believe that there are such beings performing a holy service. The future will witness their visible ministry, and much of heaven's happiness may comprise association with these holy beings. Christ's words concerning the care of angels for children furnish us suggestion that some special angel may have a guarding care of each of us through life, and that an eternal friendship will dawn with such when we enter heaven.

"Why weepest thou" (v. 13). Mary wept because of incomplete knowledge. Had she known what had really taken place, her heart would have been filled with joy. Could we know the blessing that has come to our departed dead, and their joy in the heavenly places as they wait for the reunion of the resurrection morning, we would dry our tears.

"Knew not that it was Jesus" (v. 14). The presence of Jesus is often undiscerned. To Mary He seemed but the gardener whose task was common toil, but it was Jesus, the Lord of life. Ofttimes, yea always, He is near in our sorrows, waiting to be recognized.

"Mary . . . Rabboni, Master" (v. 16). The moment of supreme happiness is reached when the risen Christ speaks to the soul, and when in recognition the soul can answer, Master. This friendship eclipses all others. The night of death is over when Christ speaks, and the joy of morning has come.

June 24

The Purpose of John's Gospel Review

John's Gospel was written to establish the faith of believers in the Son of God, and to make it evident that eternal life is offered in His name. The purpose of His Gospel is re-stated in the almost closing words: "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (20:31).

In lesson review, it may be well to show how the deity of our Lord Jesus is manifested in each miracle performed or stated in each self-revealing address, and how the blessing of eternal life is offered through Him.

LESSON I, "The Healing of the Blind Man," reveals the deity of Christ. Only He whose power forms human life could give sight to one born without vision. No lesser meaning than claim of deity can be found in the words, "While I am in the world I am the light of the world," or again in His question, "Dost thou believe on the Son of God," (v. 35).

LESSON II, "The Resurrection of Lazarus," reveals the deity of Christ in His power to raise the dead. This should be viewed as our Lord's supreme miracle in dealing with the power of sin during His public ministry. His own resurrection is the crowning and sealing miracle of His life (Rom. 1:4).

LESSON III, "The Good Shepherd," presents our Lord as possessing a nature in common with humanity, yet exalted above men. Jesus Christ is more than the most powerful in the human flock, but is Shepherd, sharing eternal power.

LESSON IV, "The Anointing at Bethany," emphasizes the deity of our Lord in that He was the honored guest at table with Lazarus whom He had raised from the dead. Divine also is the dignity with which He asserts His claims, and receives anointing for His burial.

LESSON V, "The Triumphal Entrance to Jerusalem," emphasizes also His deity in that He is the manifested King of Glory. In all Old Testament prophecy Jehovah is set forth as King. Jesus is therefore the manifested Jehovah or **GOD EXPRESSED IN TERMS OF HUMANITY.**

LESSON VI, "Jesus the Servant of All," reveals also His deity. In stooping to lowly service, our Lord emphasized His divine nature. In so doing He could say, "My Father worketh hitherto, and I work." The infinite God deals with the lowly things of life.

LESSON VII, "Jesus the True Vine," affirms the deity of Christ in that He is the source of life, and that union with Him involves union with the eternal God.

LESSON VIII may be omitted in the review, having been interjected to secure a temperance lesson during the quarter.

LESSON IX, "The Holy Spirit and His Work," emphasizes the deity of Christ in that the

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Holy Spirit is presented as "another comforter" or His other self, and as sent by Him.

LESSON X, "Jesus Betrayed and Denied," reveals His deity in that the smallest shining forth of His real nature caused the falling of His enemies.

LESSON XI, "Jesus Crucified," reveals God in supreme sacrifice for sin. In His trial before the Sanhedrin, the deity of our Saviour was fully declared (Matt. 26:63, 64). In the trial before Pilate His kingship of humanity was set forth, and His relation to eternal truth (John 18:37).

LESSON XII, "The Risen Lord," reveals the deity of Christ in that He comes forth from the tomb with the light of eternal morning on His face, and with the keys of death at His girdle.

July 1 Isaiah's Call Isaiah 6

"In the year that King Uzziah died" (v. 1). The story of Uzziah is told in 2 Chronicles 26. The name means "might of Jehovah." Under his sway Judah retrieved her political losses. Elated by prosperity, Uzziah presumed to attempt priestly functions in the temple, and was struck with leprosy from which he never recovered. Prosperity and success are the severest tests of character.

"I saw also the Lord sitting upon a throne" (v. 1). We may believe that Isaiah's vision was not merely subjective but objective. He did not see the Lord as men see things in dreams or as the ice stunned skater sees stars at mid-day, but there was in the temple the manifestation of Jehovah. God is infinite Spirit, but He has seen fit to manifest Himself in terms of humanity. It is not outside of reason to say that God has had from eternity an ideal form of manifestation, and that it was in this form man was created, and that in like form He was seen by the ecstatic prophet.

"Above Him stood the seraphim" (v. 2). Some have supposed that the seraphim symbolically represents the powers of nature attendant upon nature's God. It is wiser to conclude that they are an order of angels characterized by a special devotion to the attributes of divine holiness, and yearning to execute His purposes of holiness and judgment in the world.

"Holy, Holy, Holy is the Lord of Hosts" (v. 3). The three-fold ascription of praise conveys suggestion of the triune nature of God, and suggests the phrasing "Holy is the Father, Holy is the Son, Holy is the Spirit."

"The whole earth is full of His glory" (v. 3). Glory means "manifested excellence." The glory of God's nature shines everywhere in the power and beauty that characterizes the physical world. Blind are the eyes that do not see, and palsied the soul which cannot sing "The heavens declare the glory of God, and the earth sheweth His handiwork."

"The foundations of the threshold shook

at the voice" (v. 4). God's power upholds all things. His righteous purpose is working toward a goal of harmony. The time is coming when both earth and heaven shall tremble at the special manifestation of God in judgment (See Heb. 12:25-29).

"Woe is me for I am undone" (v. 5). Isaiah realized that he was a man of unclean lips, and that he dwelt in the midst of a people of unclean lips, when his eyes beheld the King, Jehovah of Hosts. So long as we compare ourselves with ourselves and among ourselves, our whiteness of character may seem commendable. It is with God's whiteness we must compare. The sentence of divine holiness against sin will find verification in the conscience of every sinner when the Judge is seen.

"And He touched my mouth with it" (v. 7). Nothing but divine fire can purge the heart and tongue of evil, but the divine can do this. Iniquity is taken away and sin is forgiven when God comes to the soul. In Titus 3:3-7 we have the New Testament biography of Isaiah and every cleansed man.

"Whom shall I send, and who will go for us" (v. 8). God as Father, Son and Holy Spirit, was calling for a volunteer in Isaiah's day, and still calls. There are no conscriptions in God's army. Those who have had a vision of His holiness, and have seen the sweep of His purpose will say, "Here am I, send me."

"Go and tell this people" (v. 9). A reference to Matthew 13:14,15 and to Acts 28:26,27 reveals that the mission of Isaiah was one of judgment. People were not to be redeemed by his message, but driven into deeper darkness as a punishment for refusing light. The tendency to sin more is one of the punishments for sin. This explains the hardening of Pharaoh's heart.

"Lord how long" (v. 11). Well might the prophet inquire how long such a ministry of judgment would last, and well may we inquire how long it will be until the saving grace of God brings triumph of righteousness in the world. God told the prophet concerning desolations for Israel that have fulfillment today in their stricken land. He also told of a return for Israel and for a national restoration like as when a tree buds after the frosts of the winter. Old Testament prophecy foretold a sad scattering and desolation for God's ancient people, but it foretells also a glorious future of world blessing dominion. Let us believe the prophetic word.

Pride is the most heinous, and yet one of our most palpable sins. It discovers itself in many by their dress; it chooses their cloth and their fashion, and dresses their hair and their habit according to the taste. I wish this were all, or the worst; but alas, how frequently does it go with us to our studies! How often does it choose our subject, and how much oftener our words and ornaments.—Baxter.

Practical and Perplexing Questions

Answered by the Editors

CHRISTIANS VOTING

Question: How would you reply to the argument that Christians should not vote on the ground that thereby they become partakers of the sins of the government? The sins in mind are Sabbath desecration, the liquor traffic, and omission of Jesus Christ in the Constitution. Does the principle hold good in this case that the sin of the organization is the sin of the individuals who compose it?

Answer: As to the principle referred to it depends on whether the individual can help himself or not, and whether he is quiescent in and satisfied with the sin in question. One can be in the world and yet not of it, in the sense that he is separated from it in aim, motive and spirit. This is true of his relation to the human government under which he is obliged to live; and indeed it is true even of the church of which he may be a member. There were many sins in the church at Corinth which Paul rebukes, but all the members of that church were not equally guilty of them, though they remained in its communion.

As to voting in the United States, the mere fact that a citizen refrains from doing so, does not relieve him from responsibility for its wrongdoing. His responsibility may lie in other directions as well, in his example for instance. While on the other hand, if he voted, he might in so far formally express his dissent to its wrongdoing and help to correct it. At the present time it is the voters of this country who are bringing in the prohibition of the liquor traffic, and those who refuse to vote may well question as to whether they are not partakers of the sins of the brewers and distillers.

Turning to the Scriptures we find that although Rome was far from perfect in apostolic times, Paul did not renounce his citizenship but rather used it for the furtherance of the gospel (Acts 25:2), and even under the theocracy, God gave laws for the regulation of certain evils, such as divorce, which could not as yet be abolished (Matt. 19:8).

BRIEF MENTION

C. N. W., Colby, Kan.: The church did not exist before Pentecost and is not named in the Old Testament. If any of your friends claim to the contrary, the burden of proof is on them. Ask for their evidence.

N. V. K., Grand Rapids, Mich.: To confess is to acknowledge or avow, so that a confession of Christ (Matt. 10:32, 33), is a declaration of

belief and confidence in Him and of surrender to His service. To deny Him is the opposite of all this.

A Puzzled Minister, Clymer, N. Y.: We think it is scriptural to hold that man has a threefold nature—body, soul and spirit; but we wander into the region of speculation in trying to determine the condition and the whereabouts of the soul, as distinguished from the spirit, in the interim between death and the resurrection. Some Christian psychologists have held that as the body is the covering of the soul, so the soul is the covering of the spirit, on which hypothesis the soul is where the spirit is.

G. W. K., Clay City, Ind.: We have received many inquiries such as yours and have replied to them again and again both in this department and in our editorial notes. Physical force is not in itself evil, and physical cowardice is not a Christian virtue. The Bible teaches that war is often justifiable and even necessary in this wicked and God-defying world, and God's people must bear their part in its conduct when it comes. The most awful war of all the ages is yet ahead in which the Son of God is Himself the leader and His saints follow in His train (Rev. 19:11-21).

B. M. H., Peoria, Ill.: To reply categorically to your questions, the 144,000 represent the saved remnant of Israel; not necessarily just that precise number, but that number, a square of 12, represents the complete number of the Israelites who shall be delivered out of the Tribulation. The "bride" of Scripture does, in our judgment represent the church, though some brethren apply it to Israel without good warrant, we believe. The coming of our Lord ushers in the millennium. The seven seals are broken after His Church has been caught up to meet Him in the air, but before He personally appears to Israel. We think you are right in what you say of the symbolism of Abraham, Isaac and Rebecca.

C. K. D., Columbus, Ind.: When Jesus comes again the Jews then living on the earth will have a chance to accept Him, as will also the Gentiles. But it is evident from the Scriptures that many will not do so, especially of the latter, and hence meet the retribution of which you speak. Christ will reign over the earth for 1,000 years, though it is not necessary to believe that His body will be localized on the earth during that time. King George rules over India, though he dwells in England, and so Christ may rule over the earth though occupying the air with His Church. The thousand years of peace begin after He comes again, and these judgments are poured out on the Gentiles as mentioned above.

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For Sermon and Scrap Book

"A FRIEND OF SINNERS"

Luke 7:34

1. I came.....to call.....sinners to repentance, - - - Luke 5: 32
2. Him that cometh to me, I will in no wise cast out, - - John 6: 37
3. While we were yet sinners Christ gave himself for our sins, - - - Rom. 5: 8 Gal. 1: 4
4. He was numbered with the transgressors; and he bare the sins of many: and made intercession for the transgressors; and redeemed us from the curse of the law, - Isa. 53: 12 Gal. 3: 13
5. His own self bare our sins in his own body on the tree, - 1 Peter 2: 24
6. The Son of God loved me, and gave himself for me, - Gal. 2: 20

JESUS, OUR BROTHER

In Judah and Joseph we have very clear illustrations of Brotherly Love. In Relationship, Redemption, Revelation, and Reconciliation. No doubt intended to be pictures of the greater Brother, the Lord Jesus Christ.

1. In Relationship (Heb. 2:10-17).—Same Father (John 20:17); same Nature (2 Pet. 1:4); same Family (Eph. 3:15; Gal. 3:26); and same Home (John 14:2).

2. In Redemption (Prov. 17:17; Gen. 43:9; Prov. 18:24).—Born for Adversity; Bound as our Surety; the Bearer of our Sins; and the Breaker of our Fetters.

3. In Resurrection (Col. 1:15; Rom. 8:29; Col. 1:18; Heb. 12:22).—The First-Born in Nature (Col. 1:15); in Grace (Rom. 8:29); in Resurrection Life (Col. 1:18); and in Glory (Heb. 12:22).

4. In Reconciliation (Gen. 45:3; John 4:26; John 9:37; Acts 9:5).—The Message of the Gospel is "Be ye reconciled to God" (2 Cor. 5:20).

5. In Restoration (Heb. 2:10).—He restores us to God's Image (Eph. 4:24); God's Family (1 John 3:2, 3); to God's Riches (2 Cor. 8:9); to God's Home and Inheritance (1 Pet. 1:3, 4; Eph. 1:11-14; John 17:24).

—Chas. Edwards.

LAW OF THE AGES

An Outline

This includes and reveals many facts and laws necessary for our knowledge and obedience.

The Law itself is—

The gradual unfolding and progress to completion of the plan of redemption.

This implies:

1. The *bondage* of sin and Satan—and the resulting condemnation.

2. The *arresting* of the sentence of death, and so meeting divine claims under Law, as to permit the recovery of the race.

3. *Application* of the redemptive remedy, in a series of economics, adapted to the changing circumstances of the race.

4. The *essential* and *progressive* testing of the race, to demonstrate its true character, and to magnify the grace of God.

5. The *demonstration* of the corrupting and debasing character of sin afforded by the testimonies of successive ages.

6. The *cumulative evidence* in each Age, of the certainty of final victory.

7. The *wonderful* revelation of God to the un-sinning worlds, through the *glories* of redemption, in the new heaven and the new earth.

The value and use of this study:

(1) *Nearness* of God to sinners now. (2) *Conviction of dependence*—from close contact with this revelation of Himself. (3) *Hopefulness* inspired, as *aim* and *progress* of revelation is discerned. (4) *Experience of divine Spirit* promised as *Leader* and *Guide* at every stage of the journey. (5) *Enthusiasm* engendered by this close essential and spiritual communion with the revealed Christ. (6) More *complete separation* to the *service* the Lord enjoins. (7) In the *anointing of power*—without which all service is vain.—Henry M. Parsons.

THE IDEAL CHRISTIAN CHURCH

Acts 4: 31-35

It is now some time since the outpouring of the Spirit on Pentecost. Sufficient opportunity has been given to test the genuineness of the Life which began to express itself. Satisfactory proof is given that it is not the outburst of misguided enthusiasm, but the expression of the real Life of God which has been poured into this new community, constituting it a household.

The characteristics which stand out are:

1. *A Spirit of Prayer* (v. 31).

This is the primary test. The body of people which has felt the Life of God will be a praying church. Real prayer has its beginning in God. When God wills to do and work through the church His Spirit moves to the spirit of prayer. This is "praying in the Spirit." Praying in the Spirit secures results. No prayer indicted by God, the Holy Spirit, fails of an answer from God, the Father.

2. *A Spirit-filled Church* (v. 31).

The Holy Spirit, after regenerating a soul, takes

up His abode in that soul; the indwelling of the Spirit is an advance work upon regeneration. It is solemnly incumbent upon regenerated souls to surrender every faculty of the being to the domination and control of the Spirit. It is when the church is thus indwelt by the Spirit and controlled by the Spirit that it can be said to be a "Spirit-filled church." In such case the Holy Spirit is the General Superintendent of the church. He quickens the individuals, actuates their impulses, inspiring them with proper motives, empowering them for the performance of tasks. In such a church organization is not placed before the power of the Holy Spirit. The people are always conscious that it is not by power, nor by might, "But 'by my Spirit,' saith the Lord."

3. *Boldness in Testifying* (v. 31).

The church filled with the Holy Spirit is a church with a testimony, and that testimony given without fear of men. It is an experience which is worthy of giving out to men in the energy of God.

4. *A Unified Church* (v. 32).

Being united to Jesus Christ as Head and to each other as members of the body they constitute an organism. While duly recognizing diversity of interests, the supreme good of the body is always in evidence; the one Spirit animating the organism if allowed control will produce unity.

5. *A Benevolent Church* (v. 32).

They had all things common. They were so filled with the Spirit of Christ, whose Spirit is to give, that they considered another's before their own good. One of the decided evils in the church today is the selfishness which characterizes the actions and plans of those who are members of the church.

6. *The Ministers Had Power in Testimony* (v. 33).

There is a common testimony for each member of the body of Christ; there is a particular testimony for those who are the ministers of the church. The effectiveness of that testimony is determined by the condition of the church. A minister may be ever so gifted, but if the church as such lacks the gift of the Spirit, he is circumscribed in his testimony. Where the church is united, and the Spirit of Christ is manifest in deeds of benevolence, even the humblest minister has a powerful testimony.

7. *A Holy Church* (v. 33).

The crowning test of the church of Jesus Christ is the holy living of its members. Its preachers may be ever so eloquent and ever so learned, but if the lives of the members are unsanctified the church is but a byword and a hissing in the community.

Let it be remembered that holy living is the supreme test of the Apostolic Church. Some churches boast of their orthodoxy—take pride in their devotion to the creeds, but are lax when it comes to the daily living.—P. B. Fitzwater.

THE BIBLE

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell,
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in the volume of heavenly love,
With faith that's unailing,
And love all prevailing,
Trust in its promise of life evermore.

With frequent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour who died for us all.

May the message of love,
From our Father above,
Unto all nations and kindreds be given.
'Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah! on earth and in heaven.

—Anon.

CHILDREN'S DAY SUGGESTIONS

The object of Children's Day, as I understand it, was two-fold—to let the little folks feel that they have a part in the kingdom, and to glorify God.

This being so we ought not to lose sight of the fact that the Master included the children in His great redemptive work, and that He continues to delight in them and would have them accept Him. "For the promise is unto you, and you children, and to all that are afar off."

Three things will be necessary to accomplish the great end and object of Children's Day.

1. Making clear the purpose of the day.
2. Emphasizing the relation of the children to the kingdom as indicated by the Master.
3. Enlisting the interest of the parents with the children, and impressing them that they have a proportionate share in bringing about conditions that will make it easier to establish the kingdom of God in the hearts of men.

The program ought to be made as attractive as possible and in conformity with the spirit and object of the day. More than flowers, more than birds, more than songs, more than recitations, more than dress, more than appearance; these may contribute, but hearts and minds must be centered upon Christ. Love for Him and His cause ought to create the desire to send the gospel to those who know it not.

The services of the day should bring the heart in sweet touch with Him which will cause it to respond, not only in words, and anthems of praise, but these will be accompanied with gifts and sacrifices for the cause of our adorable Christ.—F. E. Erdman, in *The Evangelical*.

STICK BY THE OLD BOOK

A friend in England, a charming mimic, told me the following story about the late Dr. Parker many years ago. And oh! how I wish I could tell it with the look and voice and tone with which it was told to me.

"I have been found fault with," said the Doctor from his pulpit one day, "for not treating questions scientifically. People say, 'you are always quoting the Bible; why don't you appeal to Science and tell us what it has got to say about things?'"

"Well, I am going to appeal to Science this morning. There is a poor widow here who has lost her only son, and she wishes to know if she will ever see him again. And I am going to ask Science for an answer to her question. So we will put away the Bible." (Here the Doctor lifted the Bible off the pulpit desk and put it on the seat behind him.)

"Will this poor woman ever see her son again? That is the question Science is to answer. What has become of him? Where is he? Does death end all? What does Science say to these questions?"

(Here followed a long pause, Dr. Parker staring straight before him and saying nothing.)

"We are treating this question, you see, scientifically. We have put away the Bible, and we want to know what light Science throws on this poor woman's difficulty. What has become of her boy?"

(Another long pause, and dead silence.)

"The time is getting on, and she is waiting for an answer. Surely she is entitled to one? A most practical question; and if Science can throw real light on anything, surely it must have something to say in a case like this! Science, will this poor woman ever see her son again?"

(Another very long pause, and dead silence as before.)

"Science, we are waiting! We have put away the Bible, and we wish to treat this question in a purely scientific way. Will this poor woman ever see her son again?"

"We don't seem to be getting on! The poor woman's heart is like to break, and she is waiting for an answer. What am I to say to her? What answer does Science give?"

"What? What? What? Has Science nothing to say? Nothing to say to a practical question like that? Nothing to say to the most practical of all questions?"

"Ah! then, we must just go back to the Old Book after all!" (Here Dr. Parker turned round, lifted the Bible off the seat, and replaced it, all with great deliberation; then opened it and read:

"I shall go to him, but he shall not return to me" . . . "Thy dead men shall live, together with my dead body shall they arise." . . . "I am the resurrection and the life." . . . "For this corruptible must put on incorruption, and this mortal must put on immortality. O death,

where is thy sting? O grave, where is thy victory?" . . . "And I saw the dead, small and great, stand before God." . . . "And so shall we ever be with the Lord. Wherefore comfort one another with these words."

Then closing the Bible, and patting it affectionately, Dr. Parker ended by saying: "No; we'll stick to the Old Book; we'll stick to the Old Book."—*The Morning Watch*.

DAILY BIBLE-READING

How much time can you spare each day or week to read the Bible? How much for the newspaper and magazine? Figure this out and devote at least five per cent of your time to the Bible; it will bring a rich blessing—yes, a series of blessings.

Here is the record of one week by a busy man, teacher of an adult class. On Review Sunday he spoke of the difficulty of getting even a small part of the richness of three months lessons in 30 minutes, and suggested to his class that they try reading the four Gospels through in one week. He had done it before and gave them the record from his Bible, in 1909, showing the reading of the four Gospels in seven and one-half hours. To be consistent he tried it again and here is the record for the last week:

Matthew, Sunday P. M. to Monday P. M.	160 minutes.
Mark, Tuesday A. M. 6:15 to 7:38 A. M.	83 "
Luke, Tuesday P. M. to Thursday A. M.	152 "
John, Thursday P. M. to Saturday A. M.	105 "
Total	500 "

Thus you see that five per cent is all that is required, and many can spare this small portion easily. Try it and report results.

Of course, this plan means continuous reading, and you do not stop to look up and compare references; but after you have tried this plan a while, use another, and when you come to a verse that has a deep meaning examine the references, and a new world of Bible lore will open up to you. In this way you will be much longer at reading a given book, but you will uncover hidden riches which will bless you wonderfully.—C. A. Jamieson.

MAKING IT A SURE CASE!

There is a certain Scottish minister in a West Highland parish who has never yet been known to permit a stranger to occupy his pulpit.

The other day, however, an Edinburgh divinity student was spending a few days in the parish, and on Saturday he called at the manse and asked the minister to be allowed to preach the following day.

"My dear young man," said the minister, laying a hand gently on his shoulder, "gin I lat you preach the morn, and ye gie a better sermon than me, my fowk wad never again be satisfied wi' my preaching; and gin ye're nae a better preacher than me, ye're no' worth listening tae!"—Ex.

The Gospel in the World

When Mr. Sherwood Eddy was preaching in Peking and spoke of the Bible as the very Word of God, containing the message of salvation, a rich Chinaman in the audience was so impressed with what he heard that he said: "I will buy two thousand of these Bibles and send them to my friends." And he did so, although they cost him \$2,000.

When the French steamer Athos was torpedoed in the Mediterranean recently, Rev. Robert Allen Haden, a Presbyterian missionary stationed at Soo Chow, China, who was on his way to Switzerland, was lost. During the generation that he spent in Soo Chow, Mr. Haden built up the little Elizabeth Blake Hospital, which originally consisted of a small one-story building, into a great hospital set in beautiful grounds, with all kinds of wards and a bacterial laboratory. He lived in a small bungalow, eating meals as meager as those of the Chinese with whom he worked.

The worth of a mission hospital is not appreciated until it is seen against its background, the colossal malpractice of native doctors. In China, for example, these doctors use the needle freely, sticking it in the eye, brain or abdomen to let out evil diseases and leaving blindness, insanity and death in their train. For they always run away when they think their patient is going to die. As Dr. Watson of Shansi says, "About half the art seems to know when to run." In that sea of ignorance, suffering, and danger on which human life drifts in the Orient, and on whose shores these wreckers set false fires of hope, the mission hospital is both a lighthouse and a harbor of refuge.

After the first ten years of the hardest work the little group of Presbyterian and Methodist missionaries, of which the late Dr. H. G. Underwood was a member, could find only 141 Christians; but he laid foundations in every direction in Korea. Always an active translator, at one time he taught chemistry and physics in the Royal Medical School. Again he was chairman of the Korean Educational Federation, professor in theology in a seminary, president of the Seoul Christian College and principal of the Wells School for Christian Workers. A Korean said of him as he observed him hurrying by, "There goes the Jesus man. He works all night and all day with the sick without resting."

There is a wonderful preacher in one of the Baptist churches of Japan, who was once a Buddhist priest. One day with shaven head, his priest's cloak about him and his rosary in his hand, he was walking along the street when he heard a Christian preacher at an open-air service telling about "Love." It was a story of love for one's enemies, and the priest was amazed at it, for in the Buddhist religion such a thing is never heard of. So he thought he must find out more about this strange teaching, and he went secretly to a Christian preacher, and began to study the life and teaching of Jesus. He entered into the love of Christ and then volunteered to dedicate his life to the telling of the evangel to his countrymen. Eighty thousand copies of his autobiography have been sold.

Medical work is particularly needing young Christian physicians and surgeons, and the China Inland Mission is in pressing need for such. The war in Europe is deflecting from Great Britain, Australia, New Zealand and Canada many who otherwise might be at work on their stations. Young doctors are attracted to the war because of the experience to be gained. Yet work on the mission field is not lacking in abundance of opportunity or variety of circumstances. War work is heroic; so is mission work. The one is in the service of kings; the other in the service of the King of kings. Are men looking at the military aspect of service and wishing for commissions? Let us reverently and seriously commend to valorous Christian youths the "great commission."

A missionary in Yangchow, in begging for a woman helper, says: "We have thirty-eight inquirers, but not one of them is a woman. We do not have to go far for the reason. There are no women to do the preparatory work. Anyone familiar with Chinese customs knows that in China men cannot work among women. There are many women near us to listen to the gospel message, but there is no one to tell that message to them. We have done, and we can do, nothing for them. In China the best of earthly things are possessed by the men. It must seem to those near our chapel (if they think about it at all) that the same is true of heavenly things. If the women of China are ever to know Christian sympathy and love, it must be transmitted to them through women. The work is waiting to be done. Who will come out and do it?"

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Li Yuan Hung, the new President of China is reported to have said: "Confucianism is inadequate for a democratic form of society. The principles of freedom and equality inculcated by the Christian religion are bound to prevail. The young men and women in this land who have been taught these principles are to be depended upon. They make good, strong citizens of the republic."

The wife of Colonel Yamamuro, the leader of the Salvation Army in Japan, died recently. She was a college woman of rare ability and sweetness, mother of a large family and co-director with her husband of the activities of the Army. Twenty members of parliament, forty college professors, leading business men and members of the nobility attended her funeral. Her dying words were, "True happiness is beside the Cross of Jesus." Her diary, which was read after her decease, recorded her determination not to make herself a new garment till she was fifty years old, so that she could give her utmost to the William Booth Memorial Tuberculosis Sanatorium which was opened recently near Tokyo.

Mr. Miyoshi, one of the Japan Independent Mission village workers in Kawachi Province, writes that some months ago he gave a tract to a very enthusiastic idol worshipper. After he had read the comparison between Buddhism, Shintoism and Christianity, he was offended and decided against either giving the tract back or "throwing the filthy thing away," because he feared that someone else might find it and become infected, so he put it away on a shelf in his home and covered it with papers.

Not long after a new road had to be built and this man was made overseer of the work; but the villagers working under him were an unruly lot. Some of them said, "We don't want to pay out so much money for a road," and others said, "We don't want any of our land taken to make a road;" everybody wanted to shirk the responsibility. It was a dilemma, if the overseer rebuked them the people would hate him, and if he did not rebuke them he would fail in his duty. The matter so wrought on his mind that he became ill and was laid up for ten days. While in bed he remembered the tract, recovered it, read its joyful message, and found Christ.

John R. Mott states that the men of the universities and colleges who are fighting in the trenches constitute a challenge to the church of Jesus Christ. He refers to an early criticism of the Student Volunteer Movement and its famous watchword: "The evangelization of the world in this generation." It was criticised because it would be too much of a strain upon the colleges of the world to furnish "twenty thousand new missionaries, men and women, in thirty years to accomplish the task." Not long since a cable-

gram from Germany asked Dr. Mott's permission to translate a book that it might be sent as a Christmas present to forty-three thousand German students in the trenches. In other words, the universities of one nation had put into the trenches twice as many men as were asked for, men and women, to go into all the world as Christian missionaries in thirty years! The other day a very impressive volume came from Oxford, giving the names of eleven thousand Oxford graduates and undergraduates, who have entered the war. The number from Cambridge is a little larger. In other words, these two universities have put into the fight, in less than three years (and about twelve per cent of them have been killed already), as many as were wanted from all the colleges of the earth in thirty years! "You will never again," says Dr. Mott, "hear me making such small demands upon young men and young women in our generation."—"Missionary Review of the World."

Among the hundreds of thousands of Chicago's foreign born population there is one colony of more than passing interest which is composed of a people commonly called "Persians"—a misnomer, for, while the majority came from north-western Persia, many of them emigrated from the high mountain valleys of Kurdistan in eastern Turkey. They are, perhaps, better known by their ecclesiastical name of "Nestorians," but call themselves "Sooraye," Syrians. To distinguish themselves from the inhabitants of Syria they have adopted the name "Assyrian-Persians." They are probably the descendants of the ancient Assyrian people, though there is some basis for the belief that they hark back to the ten lost tribes.

These people are of Semitic origin and speak a dialect of the Aramaic closely resembling the Palestinian vernacular of Jesus' day. Evangelized very early in the Christian era, tradition says by the Apostle Thomas, they were long known as "the Protestants of the East." At one time numbering several millions, they were spread over a territory reaching from the Mediterranean to the western borders of China. The tablet at Si-ngan-fu, China, and the strong Nestorian body in Malabar, India, attest their missionary zeal.

As the church had become degraded, missions were planted among them about eighty years ago, which are now being carried on under the Presbyterian Board of the United States. A strong evangelical church is the result, with headquarters in Urumia, Persia. There are also a number of native missions, most of them of doubtful worth. At present over 3,000 of these people are living in Chicago, most of them in the vicinity of the Moody Bible Institute. The principal effort among them is carried on at West Huron street, near Clark, where a mission is conducted by the Fourth Presbyterian Church, of which the Rev. Haidow Ablahat is the pastor.

Notes and Suggestions

BIBLES FOR SOLDIERS

The American Bible Society is making an appeal for \$50,000 to provide for a large edition of the New Testament to be bound in khaki, and to be given to the army and navy through The World's Sunday School Association, the Y. M. C. A. and the Y. W. C. A.

ROBERT COLLEGE CLOSED

This famous college near Constantinople is closed and the members of the American colony are leaving Turkey. This college was the headquarters of the Levant agency of The American Bible Society and was used as the business office of the Turkey and Balkan Mission of the A. B. C. F. M.

NEGRO UPLIFT

Among the various movements looking to negro uplift in the land is the movement towards better health conditions, statistics showing that twenty-seven per cent of all the deaths of negroes are those of infants and eighteen per cent is by tuberculosis. Progress has been made towards lowering mortality among negroes by the inculcation of laws of hygiene and sanitation, and whites and negroes are co-operating towards the extension of these activities.

RELIGIOUS CONDITIONS IN SAN FRANCISCO

The "Herald and Presbyter" says: "Reports of a recent survey of religious conditions in San Francisco give the number of Presbyterians in the city as 3,243; the Episcopal Church, 3,499 members; the Methodist Episcopal, 3,068; the Congregational, 1,935; the Baptist, 1,561; the Lutheran, 1,219; the United Presbyterian, 351; and a total of all evangelical Protestant members, 15,713. As the census of 1910 gave San Francisco a population of 416,912, it will be seen that Protestant Christianity must be very pure and earnest to answer even as *salt* to this irreligious city. The Roman Catholic adherents are put down as 115,921."

Dr. L. W. Munhall says: "Thirty-two years ago I conducted a three months' city-wide evangelistic campaign in San Francisco, in which nearly all the churches of evangelical denominations united. At that time there were nearly 600 more Methodists in the city than today, and the population now is nearly twice what it was then. San Francisco is, without doubt, the most irreligious city in the civilized world; and if there is one more immoral I have never seen it, and I have seen most of them. And all its immorality is not in "Barbary Coast."

A JAPANESE OPINION OF PRESIDENT WILSON

Recently five notable Japanese writers used President Wilson as the subject of a symposium and President Anezaki said: "Mr. Wilson is a statesman of no policy; he is a man of ideals and high principles. At times he may appear narrow because of his immutable principles. As president, Mr. Wilson has shown himself to be a man who has the courage to express his opinion and the courage to put that opinion into practice. There is no catch-penny cheapness about his manners. He never speaks to the gallery."

FLORIDA BIBLE CONFERENCE

The Southfield Bible Conference of Crescent City, Fla., which closed March 29, was in every way the best conference this association has ever held. Two new features were introduced this season: The time was extended to thirty-six days and the teaching was connected and systematic, giving the conference the character of a normal, or institute.

The teachers were: Rev. C. I. Scofield, D. D., Rev. George H. Dowkontt, and Rev. Lewis S. Chafer, of New York; Rev. George E. Guille, of the Moody Bible Institute, Chicago; Rev. William L. Pettingill and Mr. Charles G. Trumbull, of Philadelphia, Pa. There were special lectures, and Mr. George C. Stebbins with other gospel singers had charge of the music. The next session, February 20-March 20, 1918, will be of the same general character.

BILLY SUNDAY'S GENEROSITY

Mrs. Sunday has recently been interviewed by the "New York Herald" and states that Mr. Sunday's purpose of giving his free will offering at the end of the New York campaign to the Red Cross Society and to army work by the Young Men's Christian Association, was caused by the fact that he was above the age limit for the army, and he wished in that way to do his bit in helping on the war. She further said: "As for Chicago, its long and intimate connection with Mr. Sunday's life and mine—his baseball career there, the fact that I was born and brought up in Chicago, that we were married there and lived there for years, and that he was converted in the Pacific Garden Mission, made us feel that if we had taken this step in New York, we wanted to give the Chicago offering also to philanthropy. But I do not know what will be done with the offerings in other cities and suppose that the decision to keep them or perhaps to give them away, will be made each time on the basis of the special circumstances."

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SCOTCH GREETINGS

The moderator of the General Assembly of the Church of Scotland sent the following message to the moderator of the General Assembly of the Presbyterian church, U. S. A.: "On behalf of the Church of Scotland, which has always been on the side of liberty, I send fraternal greetings and cordial congratulations on the entry of America into the war. We rejoice to know that your sons and ours are to fight together in the great cause of the world's freedom and civilization, and that a decisive victory for righteousness is now brought nearer. May God hasten the day of the world's release from a cruel tyranny."

AN OPEN LETTER TO THE BAPTISTS OF MISSOURI

The Calvary Baptist Church of Hannibal, Mo., has sent out an open letter to Baptist churches of that state, in which they say that it is with inexpressible sorrow that they behold the drift of their great denomination toward the rocks and shoals of destructive criticism, and that all well informed pastors are aware that at the present time the denomination is in the greatest crisis in its history. This letter says that one of the places where the denomination is in danger is in connection with its educational institutions, and the letter is sent out to induce pastors to take necessary steps to bring such changes in the educational affairs of the denomination, that it will be the duty of the trustees of the Baptist state schools to submit the election of presidents of the schools to a vote of the churches of the state. This note is made at the suggestion of the church named above.

HISTORICAL INFORMATION

Concerning the Moody Church and Sunday-school

Dwight L. Moody came to Chicago September 13, 1856. He started his first Sunday-school in 1859 in North Market Hall.

The superintendents have been:

J. H. Burch 1859-1860; J. V. Farwell, 1860-1869; J. M. Hitchcock, 1870-1891; A. F. Gaylord, 1892-1904; E. L. Reiner, 1905-1908; E. Y. Woolley, 1908—.

The present membership is 5,500.

The Moody Church was organized December 24, 1864.

It has occupied its present location since 1873. Its present membership (April, 1917) is about 3,700.

Its pastors have been:

J. H. Harwood, 1866-1869; W. J. Erdman, 1876-1878; C. M. Morton, 1878-1879; G. C. Needham, 1879-1881; C. F. Goss, 1885-1890; R. A. Torrey, 1894-1906; A. C. Dixon, 1906-1911; Paul Rader, 1915—. E. Y. Woolley, present associate pastor.

PALESTINE AND THE WAR

Bible loving Christians are most intensely interested in what is transpiring in and about Palestine between the British and Turkish armies. The British are already well within the land and pushing northwards towards Jerusalem. "The Jewish Chronicle" of very recent date says that it has been already publicly announced by the Turkish authority that there is to be a general massacre of the Jews in Palestine. Already thousands of Jews have been driven from their homes in Palestine; 8,000 being driven from Joppa alone, according to a recent dispatch.

NEWSPAPER EVANGELISM

Inspired by the convictions and sacrifices of a Christian gentleman who is not a Methodist, The Board of Foreign Missions of the Methodist Episcopal Church is now developing a plan to preach Christ through all of the newspapers of the world, by furnishing free copy of interesting evangelistic matter, aimed directly at the conversion of the soul. This gentleman offers \$5,000 in case \$50,000 is raised to make a fair trial in Japan, Korea, and China, and at least \$15,000 more, in case \$1,000,000 is contributed by all Christians, to prosecute the work among all nations except the United States. As this work is to be world-wide and age-long, omnidenominational and exceedingly economical, all lovers of the Lord, in all Churches, are invited to contribute liberally to this method of winning the world to Christ. A column in a secular weekly newspaper for a year would cost but little, and would reach a great multitude of readers. Annuities will be given to donors if desired.

Address,—George M. Fowles, Treasurer, The Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Ave., New York City.

MISCELLANEOUS

The National Jubilee Convention of the world-wide Baraca and Philathea Union will be held at Syracuse, N. Y., June 23-27. This convention will use the elegant First Baptist Church of that city where every convenience for the delegates will be found.

The 24th annual report of The Rescue Society of New York City has been issued. The offices of this society are at 126 Bible House, New York, the secretary and superintendent being Thomas J. Noonan. The report is profusely illustrated showing the wretchedness of thousands of the poorer classes in the great metropolises.

The Rev. Paul D. Moody, youngest son of the founder of the Moody Bible Institute, is serving as Chaplain of the First Vermont Infantry, at Fort Ethan Allen, Vermont. He had been called to the assistant pastorate of an important church in New York City, but he feels it his duty to remain with his regiment until such a time as he is justified in leaving it.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Herbert Reynolds writes: "We closed a great meeting at Ballinger, Tex., with 300 professions."

The Lewis Evangelistic Party closed a campaign of four weeks in Sanborn, N. Y., with 169 decisions.

W. E. Biederwolf closed a successful campaign at Lawrence, Mass., with unusually good results.

W. A. Pugsley had a union service of Congregational, Methodist and Baptist churches at Greene, N. Y.

Rev. Frank McKeegan closed a good month's meeting, April 20, with the Gospel Church, Cleveland, O.

Jay J. Pease and party write: "Just closed a great campaign in Pierson, Mich. Eighty came to the altar and accepted Christ."

G. A. DeFlon writes: "Just closed our last meeting, a country appointment, helping Rev. Charles Harris, near Denver, Colo."

John C. O'Hair has been holding meetings at Palestine, Tex. The tabernacle was overcrowded, and there was a good interest.

F. E. Rimanoczy reports a meeting at Antwerp, N. Y., which closed April 8. The meetings were well attended and the results encouraging.

The Palmer Evangelistic Party held a campaign in the Grace M. E. Church, Warren, Pa. A good work was done among the children and young people.

Elmer O. Miller and party closed a campaign at Ossining, N. Y. This is a suburb of New York City, and has been considered difficult to reach with the gospel message. The evangelists were well pleased with the results of the campaign.

The Lines-Huggins Party opened at Baker City, Ore., March 15, in a tabernacle seating 2,000. They had a choir of nearly 400 and the work was well organized.

Ray Palmer conducted a series of meetings in the First Baptist Church at Jackson, Ga. W. P. Martin, superintendent of schools, speaks highly of the work done.

Elson and Imrie have been laboring in Wyoming and Neb.; after which they went to New Orleans, La., where they expect to work for the balance of the spring and summer.

H. P. Dunlop and wife closed a successful union meeting at Culver, Ind., with many converts. After a brief visit in Oklahoma and Colorado, they opened a meeting in Carlisle, Pa.

S. D. Goodale writes: "We closed a good meeting at Jerseyville, Ill., with about sixty professed conversions." They next went to Mascoutah, Ill., where the outlook was good.

George Wareham closed a successful meeting in the Second M. E. Church of Racine, Wis., on Easter Sunday, at which time the pastor, Rev. Boyd W. Kramer, received 25 into the church.

The Franklin-Leonard Party write: "We are in the closing days of a campaign at Royal Oak, Mich., in which, in spite of difficulties, God is getting glory to Himself in the salvation and reconsecration of many."

Lew Cass Bennett reports a campaign in the Centenary M. E. Church at Elmira, N. Y. The pastor and people entered heartily into the work and there was a good attendance, with about two hundred professed conversions.

E. H. Edgar writes: "We have just returned from a series of short meetings in eastern Oregon where we spent over seven weeks. Between 300 and 400 made profession of faith in Christ. P. A. Stockton is my singer."

Edward E. Peterson and party write their work this year has been richly blessed of God. During January and February they were in a tabernacle meeting in Binghamton, N. Y. During March and April they were in Hornell, N. Y. In the latter place they met with opposition, but God honored His Word and gave them a great victory in saving souls.

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John M. Linden is now working in Wisconsin, his home state. His last meetings were at River Falls and Diamond Bluff. His chorus leader, J. Walton Strahl, will enter Crozer Seminary in the fall to study for the ministry.

E. Leuenberger, '12, pastor of the German M. E. Church, Fond du Lac, Wis., recently preached on "Jesus the Light of the World," and the "Daily Commonwealth" of that city published it for the benefit of its readers.

The third annual Bible conference for Christian workers was held at the First Baptist Church, Collinsville, Ill., February 26-March 4. P. C. Spangler is pastor. Rev. Ed Card gave the address on "Rescue Mission Work."

E. De Witt Johnston and party closed a refreshing revival at Leamington, Ont., with 500

A successful series of meetings was held in the Baptist church at Leslie, Mich. The pastor, Rev. John Wieland, was assisted by F. A. Geisenheiner. They report about 30 conversions and reconsecrations.

The Greensburg, Pa., "Record," under date of April 25, announces that William Cramer has joined the L. K. Peacock Party as pianist and stenographer. Mr. Cramer is a son of K. L. Cramer the evangelist.

E. R. Hermiston writes: "We are in a fine revival at Colton, Cal. All classes are being reached, and many converts are coming out in public confession. This has been one of the best years in our work."

Rev. George E. Coopridger, pastor of the Advent Christian church, Mendota, Ill., reports a



The E. De Witt Johnston Evangelistic Party

definite conversions, and possibly as many more reconsecrations. A picture of the party is given on this page; reading from left to right, the members are: Mrs. Moon, Rex J. Moon, E. De Witt Johnston, A. W. Roper, Mrs. Johnston.

Ralph W. Leisher closed his meeting at Gladbrook, Ia., with twenty-six professions, fifty decisions in the Sunday-school and thirty consecrations. Charles Miller from the Institute assisted him as soloist and director.

The Charles F. Weigle Party held a tabernacle meeting in Rahway, N. J., with seven churches uniting; at the end of three weeks nearly 1100 converts were reported. The chorus choir was under the direction of W. C. Schofield.

three weeks' revival effort in his church. About twenty-five went forward in confession, or renewing their covenant with God.

Haudenschild and Pugh were in a campaign at Grundy Center, Ia., beginning February 25, lasting four weeks. The churches participating have been strengthened, and the people want the party to return for another meeting later.

The Leisher Evangelistic Party report that in their meeting in Adel, Ia., four United Brethren churches united in the campaign, other pastors cooperating. There were sixty-five decisions and reconsecrations. A number of young people decided to prepare for special Christian work.

Rev. and Mrs. Benjamin F. Butts opened a series of meetings in the Presbyterian church at Beaverton, Mich. The pastor of the church says: "Their audiences are quite as large as Billy Sunday's at New York, proportionately."

Robert E. Johnson closed a tabernacle campaign at Jasonville, Ind., with about 565 decisions, besides a large number of reconsecrations. During one evening of the campaign, the women prepared free refreshments for 1,000 miners.

S. Graham Frazer, who is working with W. A. Erwin, reports a good meeting in Tahlequah, Okla., where they closed April 8, with 273 professions. The entire community was stirred, with many Cherokee Indians among the converts.

Henry B. Roller, who has been working in California since January, closed a meeting in Pacific Grove, with good results. All the churches were quickened and the converts joined the church of their choice. The pastors were well pleased with the results.

Clyde Lee Fife closed a campaign in Hopkinsville, Ky., in May. At the time of writing, the party was greatly encouraged by the number of converts. On May 6, the day after "negro annual pay day," a service was held for the colored people, in the tabernacle.

The VomBruch party closed meetings at Dazey, N. D., and Albert Lea, Minn., closing at the latter place with 67 decisions. The next meeting was at Gordonsville, Minn., this being their second meeting at this place in a year. Mr. Swartzbaugh is chorister and children's worker.

The pastors of the churches at Roseville, Ill., were well pleased with the results of the services held in their union tabernacle campaign conducted by Frank O. Cunningham. They report many serious and difficult problems were encountered, but in everything Mr. Cunningham brought the meeting to a successful issue. There were about 120 decisions.

The Nelson Evangelistic Party write: "We are holding an evangelistic campaign at Hubbard, O., after closing a great campaign for God at Canton, S. D." Rev. A. O. Broyles, pastor of the First Baptist Church, Harlan, Ia., resigned to join the party as advance man. Rev. and Mrs. Broyles will also hold special meetings themselves, as occasion may arise.

E. L. Wolslagel writes that he has just finished his seventh year as a singer, with the department of evangelism of the Southern Baptist Conven-

tion. He is well pleased with the past season's work. He writes: "I thank God daily for the training received at the Moody Bible Institute, and shall always cherish fondest memories of the years spent there." At the time of writing, he was preparing to direct the music of the Southern Baptist Convention to be held in New Orleans, La., May 16-21.

John E. Brown, president The International Federation of Christian Workers, announces their convention for 1917 will be held at Siloam Springs, Ark., July 29 to August 12, inclusive. The following speakers have been secured: James M. Gray, D. D., W. B. Riley, D. D., Charles Reign Scoville, D. D., Evangelists Hilscher and Walt Holcomb, and Mrs. Norvell. There will be six sessions daily.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

George Wood Anderson Party—July 11-22, Des Plaines Camp Ground, Ill.

Daisy D. Barr Party—July 23-Sept. 1, Thousand Islands, N. Y.

Chester Birch—June 10, Hannaford, N. D.; July 22, Woodson, Ill.

H. W. Bromley Party—Sept. 9, Brainerd, Minn.

Burke-Hobbs-Loes Party—July 8, Stamford, Tex.; Aug. 5, Big Spring, Tex.

Mr. and Mrs. B. F. Butts—June, Cadillac, Mich.

Cole and Spindler—June, Walnut Springs, Tex.

Colegrove Party—June, North Adams, Mich.

Culpepper and Coffin—June, July, Princeton, Ky., Tuscombe and Russellville, Ark.

Edw. R. Dow and Party—August, Lakota, Ia.

Clyde Lee Fife Party—May 27, Robinson, Ill.; July 1, Paris, Tenn.; Sept. 2, Havelock, Neb.

A. J. Fitt—June, Denver, Colo.; Aug., Williamsburg, Neb.

Franklin-Leonard Party—May and June, Alpena, Mich.

R. A. Hadden—June 1-July 8, Los Angeles, Pasadena and Pomona, Cal.; July 13-20, Keewahdin Bible Conference, Fort Hueron, Mich.; July 23-Aug. 3, Erie, O.

O. E. Hamilton Party—June, Perry, Okla.

W. D. Hamilton Party—Sept. 9, Osceola, Neb.; Oct., Manson, Ia.

J. O. A. Henry Party—June, Sedalia, Mo.; July 15-Aug. 10, Excelsior Springs, Mo.

E. R. Hermiston—June, San Pedro, Cal.; July, Hermosa, Cal.

C. E. Hillis Party—Sept. 30-Nov. 12, Detroit, Mich.

T. M. Hofmeister—Until July 1, Crooksville, O.

E. E. Honeywell—June, New York City; Sept. 2, Wellsville, N. Y.

W. H. Hudgins—July 20, Bloomsburg, Pa.; Aug. 9, Hollow Rock, O.; Aug. 23, Street, Md.

Andrew Johnson—Oct., Au Sable Forks, N. Y.

E. DeWitt Johnston Party—June, London, Ont.

Mr. and Mrs. H. D. Kennedy—Until June 10, Deadwood, S. D.

Lovis P. Law—Aug., Merkel, Tex.

Leckliter and Stodghill Party—June 10, Westernport, Md.

S. E. Lewis Party—June, Dover Plains, N. Y.

John M. Linden Party—Until June 3, Diamond Bluff, Wis.

Frank E. Lindgren—June, Everly, Ia.

Jack Linn and wife—June, Jeffersonville, Ky.

Oscar Loury Party—Nov.-Dec., Warsaw, Ind.

W. T. McCandless Party—June, Stillwell, Okla.

J. H. McCombe Party—June 17, Toledo, Ia.

J. B. McMinin Party—Sept. 30-Nov. 4, Lisbon, O.; Nov. 11-Dec. 16, Columbus Grove, O.

E. C. Miller Party—Sept. 16, Port Chester, N. Y.

Mitchell and Preston—Until June 3, Gillespie, Ill.; June, Mounds, Ill.

Sara C. Palmer Party—Sept., Paducah, Ky.

W. A. Pugsley Party—June, Westerly, N. Y.; July, Rensselaerville, N. Y.

Herbert Reynolds—June, Nixon and Blossom, Tex.

Arthur Sangston—June, Conneautville, Pa.

Chas. Cullen Smith Party—June, St. James, Minn.; July, Madelia, Minn.

Speegle and Eilers Party—June 5, Stark, W. Va.; June 19,

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Julian, W. Va.; July 3, Diamond, W. Va.; July 24, Henshaw, W. Va.
 George T. Stephens Party—May 20, Frostburg, Md.
 Mr. and Mrs. Geo. A. Stotts—June, Daggett, Pa.
 Henry W. Stough Party—Sept.-Oct., Peoria, Ill.
 Wm. A. Sunday Party—Sept.-Oct., Los Angeles, Cal.; Nov.-Dec., Atlanta, Ga.; Jan.-Feb., Washington, D. C.; March-May 19, Chicago, Ill.; May 26-July 7, Duluth, Minn.
 W. A. Tetley Party—June 3-24, Mountain Grove, Mo.; July 1-15, St. Clair, Mo.; July 22-Aug. 12, Nelson, Mo.; Aug. 13-Sept. 3, Arrow Rock, Mo.; Sept. 10-Oct. 1, Illinois, Mo.
 C. R. L. Vawter Party—June, Corinth, Miss.; July, Galveston, Tex.; Aug., Logan, Ia.
 Chas. F. Weigle Party—July 1-15, Ocean Grove, N. J.; Sept. 23, Ridgefield Park, N. J.
 E. B. Westhafer—June, Buxton, Ia.
 Owen O. Wiard—June 3, Milledgeville, Ill.
 E. L. Wolslagel—Until June 3, High Point, N. C.; June 6-8, B. Y. P. U. Convention, Gastonia, N. C.; June 27-July 5, Wrightsville Beach, N. C.; July 8-22, Asheville, N. C.; July 29-Aug. 12, Marlin, Tex.
 Herbert Yeuell Party—May-June, Tucumcari, N. M., Paris, Tex.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Baptist Young People's Union Convention, Detroit, Mich., July 5-8, 1917.

Cedar Lake (Ind.) Conferences:

Victorious Life Conference, June 30-July 4.

Young Friends Conference, Aug. 3-12.

Third Annual Moody Evangelistic Missionary and Bible Conference, Aug. 25-Sept. 3.

Children's Day, June 10, 1917.

Churches of Christ, General Convention, Kansas City, Mo., Oct. 22-28, 1917.

Conference Point (Lake Geneva, Wis.) Gatherings for 1917: Special Organized Adult Bible Class Men's Conference, June 29-July 1.

Conference of the Employed Officers' Association of the International Sunday School Movement, July 2-6.

International Training School for Sunday School Leadership, July 6-15.

Older Boys' Camp-Conference, July 17-29.

Older Girls' Camp-Conference, Aug. 1-13.

Congregational Churches, National Council, Columbus, O., Oct. 24-31, 1917.

Erieside (O.) Bible Conference, July 20-29, 1917.

Fourth Centenary of Reformation under Martin Luther, Oct. 31, 1917.

Interdenominational Summer School for Women's Missionary Society, Chambersburg, Pa., June 28-July 6.

International Federation of Christian Workers Convention, Siloam Springs, Ark., July 29-Aug. 12, 1917.

Keewahdin Bible Conference, Keewahdin Beach, Port Huron, Mich., July 13-22, 1917.

Lake Orion (Mich.) Bible Conference, Aug. 11-19, 1917.

The Maryville (Tenn.) Christian Workers' Conference will not be held in June, 1917, owing to the war preparation going on throughout the country.

Missionary Education Movement Gatherings for 1917:

Blue Ridge, N. C., June 22-July 1.

Silver Bay, N. Y., July 6-15.

Estes Park, Colo., July 13-22.

Ocean Park, Me., July 20-29.

Lake Geneva, Wis., July 27-Aug. 5.

Asilomar, Cal., July 17-26.

Seaback, Wash., July 30-Aug. 8.

Montrose (Pa.) Bible Conference, July 27-Aug. 5, 1917.

Mountain Lake Park (Md.) Bible Conference, Aug. 12-19, 1917.

Muskingum Bible Conference, New Concord, O., July 20-29, 1917.

Northfield (Mass.) Summer Gatherings for 1917:

Young Women's Conference (First Division), June 11-17.

Student Conference (Y. M. C. A.), June 19-28.

Young Women's Conference (Second Division), June 30-July 8.

Summer School for Women's Foreign Missionary Societies, July 10-17.

Women's Summer School of Home Missions, July 18-24.

Summer School for Sunday-school Workers, July 25-Aug. 1.

General Conference of Christian Workers, Aug. 3-19.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3, 1917.

Reformed Church in America, General Synod, Asbury Park, N. J., June 7, 1917.

Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 9-21, 1917.

Stony Brook (N. Y.) Gatherings for 1917:

Bible Institute, July 8-27.

Gospel Mission Conference, July 29-Aug. 3.

Missionary Conference, Aug. 5-10.

Prophetic Conference, Aug. 19-24.

General Conference, Aug. 26-Sept. 2.

Summer Ministerial Institute, Montrose, Pa., July 9-27, 1917.

Winona Lake (Ind.) Gatherings for 1917:

Interdenominational School of Missions, June 22-July 1.

Bible School, July 2-Aug. 7.

Prison Reform Conference, July 5-8.

"Dry" Conference, July 8-12.

Presbyterian Young People, July 11-18.

National Reform Association, Aug. 8-16.

Sunday School Institute, Aug. 8-16.

Bible Conference, Aug. 17-26.

Interdenominational Association of Evangelists, Aug. 22-24.

Wisconsin Baptist Assembly, Green Lake, July 12-22, 1917.

Young Women's Christian Association Summer Conferences: Colored Student, Spelman Seminary, Atlanta, Ga., May 25-June 4.

Southern Student, Blue Ridge, N. C., June 1-11.

East Central School Girls, Camp Nepahwin, Canton, Pa., June 13-21.

Western Student, Presbyterian Assembly Grounds, Hollister, Mo., June 15-25.

Eastern School Girls, Makoniky Camp, Vineyard Haven, Mass., June 18-25.

Central Student, Section I, Conference Point, Lake Geneva, Wis., June 19-29.

Eastern Student, Silver Bay, N. Y., June 22-July 2.

East Central Student, Eagles Mere, Pa., June 26-July 6.

Pacific Coast Student, Asilomar, Cal., August 1-11.

Central Student, Section II, College Camp, Lake Geneva, Wis., August 21-31.

Utah School Girls Conference, Upper Falls, Provo Canon, Heber, P. O., August 21-31.

Northwestern General, Seaback, Wash., June 23-July 3.

Western City, Presbyterian Assembly Grounds, Hollister, Mo., July 10-20.

Eastern City, Silver Bay, N. Y., July 17-27.

Southern City, Blue Ridge, N. C., July 20-30.

Central City, College Camp, Lake Geneva, Wis., August 10-20.

Pacific Coast City, Asilomar, Cal., August 14-24.

Town and Country, Conference Point, Lake Geneva, Wis., August 21-31.

SECOND ANNUAL MISSIONARY RALLY IN THE MOODY CHURCH

The second annual missionary rally of the Moody Church, under the pastorate of Rev. Paul Rader, will occur in the Moody tabernacle, corner of North Avenue and North Clark Street, Chicago, Wednesday, May 30, to Sunday, June 3, 1917.

Among the boards which will be represented are the following: China Inland Mission, Africa Inland Mission, South Africa General Mission, Sudan Interior, Ceylon and India General Mission, Christian and Missionary Alliance, and the Inland Missionary Union of South America. Nearly all of these boards will have returned missionaries at the rally. A number of other boards have also been invited to participate.

It is expected that this rally will surpass the one held a year ago, at which over 200 young people volunteered for the foreign field and over \$10,000 was raised in cash and pledges. Several special features are being planned to make this year's gathering even more interesting and memorable. Mr. A. F. Gaylord, of the Moody Bible Institute, is chairman of the Committee which has the rally in hand.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The Man of Sorrows, by J. N. Darby.

This is a devotional study in the Gospel of Luke, filled with valuable nuggets mined by this able and reverent student from the Word of God. Mr. Darby sees in this Gospel a presentation of Christ as Son of Man, a man upon the earth, and the book is most helpful to those especially who have some knowledge of dispensational truth. To others the author will be hard to follow in places.

240 pages. 5x7 inches. Pickering & Inglis, Glasgow. 30 cents net. B. B. S.

The Voice of Thanksgiving, No. 2—prepared by Dr. D. B. Towner, editor.

This edition is an improvement over its predecessor, containing nearly seventy hymns, psalms and gospel songs not in the earlier edition. Teachers in the Music Course of the Institute, Dr. D. B. Towner and Professors Trowbridge, Sellers, Schuler and Hammontree, have contributed of their best, and fine hymns by the late James McGranahan and A. J. Gordon are included, as are many old standard hymns. It should meet with favor in churches desiring a book for permanent use. Twenty-eight selections of Scripture for responsive readings are found in the back of the book. Altogether there are 348 hymns. An abridged edition for evangelistic purposes is issued.

Fleming H. Revell Company, New York. 50 cents. F. P.

State Socialism After the War, by Thomas J. Hughes.

This is a well written and interesting book. The author displays a rather keen insight into the affairs of men. Notwithstanding its beautiful theories, it has one great lack—it fails to furnish the dynamic by which they are to be brought into realization. It requires nothing short of the life of God to be poured into men to make possible such a scheme. When humanity is regenerated, the world's problems will be automatically solved. We do not believe that the author properly applies the teachings of Christ to the world's economic conditions. In the midst of all human theorizing, our hearts look up and cry, "Come quickly, Lord, and put an end to man's patch work."

351 pages. Geo. W. Jacobs and Company, Philadelphia. \$1.50 net. P. B. F.

Visions and Voices; or, Who Wrote the Bible? by Rev. Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Ill.

President Blanchard's pen has been prolific in

recent years. As he informs us in the volume under review, he has been too busy to write books hitherto, but now, after years of service, he desires to record his testimony to certain important truths.

"Visions and Voices" gives some of the reasons for holding that the Bible is the Word of God. President Blanchard writes in a popular style, with confidence in the Scriptures as fully inspired and with the conviction that God is still doing wonders in the earth.

184 pages. 5½x7½ inches. Christian Alliance Publishing Company, 692 Eighth Avenue, New York. Cloth, 75 cents net. Postage 10 cents extra. L. W. G.

Eternal Praise, compiled and edited by Marion Lawrence, General Secretary of the International Sunday School Association, and E. O. Excell.

From the opening hymn "May Jesus Christ Be Praised" to the concluding topical index, this is a very attractive book. There is a large number of acceptable, standard church hymns, as well as many of the more familiar gospel hymns. It also contains a large number of new hymns by such well known writers as Mrs. C. H. Morris, Mr. B. D. Ackley, Mr. Excell and Mr. Gabriel, and a number written by composers whose names are not so familiar. Typographically the book is very attractive. Of its class it is one of the most attractive, singable and usable books that has come to our attention in a long time.

320 pages. 5x7¾ inches. Hope Publishing Company, Chicago. Full cloth, \$30.00 per hundred. Other prices in other bindings. E. O. S.

The Hebrew Christian Alliance Quarterly,

Editor, Rev. S. B. Rohold, F. R. G. S., Toronto, Canada; Associate Editors, Rev. A. R. Kuldell, Rev. H. L. Hellyer, M. A., Mr. Max I. Reich, Mr. E. S. Greenbaum.

We have just received the second number of this attractive and valuable publication, and take pleasure in commending it, with apologies for not having spoken of it when the first number was issued.

The present number contains interesting notes by the editor, and instructive articles from such strong Jewish and Gentile writers as the Revs. Max Reich, J. L. Landsman, W. J. Dawson, and W. J. Erdman.

The publication is further enriched by a Yiddish supplement.

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Published by the Hebrew Christian Alliance of America Literature Fund. Manager and Treasurer, Rev. Joseph R. Lewek, 3719 W. 12th St., Chicago, Ill. Price 50c per annum; single copy, 15c.

J. M. G.

The Emphasized Bible, by Joseph B. Rothham, translator of "The New Testament Critically Emphasized."

We are happy to say that this great work is now complete. For the sake of our readers who may not be acquainted with it, we quote from the fly-leaf which says that it is designed to set forth the exact meaning, the proper terminology and the graphic style of the sacred originals. It is arranged to show at a glance—narrative, speech, parallelism and logical analysis, and also to enable the student readily to distinguish the several divine names.

It is emphasized throughout after the idioms of the Hebrew and Greek tongues, and it is enriched with expository introductions, select references and appendices of notes.

The publishers have put forth in leaflet form a commendatory note from the pen of the Rev. Dr. Henry C. Mabie entitled, "More Readable than Romance," which doubtless would be sent to any address on application, and which is well worth reading not only as an advertisement of the book, but a stimulus to the right kind of Bible study.

847 pages. 8 vo. The Standard Publishing Company, Cincinnati, O. Price, single volume, \$4.00; in three separate volumes, per volume, postpaid, \$1.50.

J. M. G.

American Poets and Their Theology, by Augustus Hopkins Strong, D. D., LL.D., Litt. D., President Emeritus of Rochester Theological Seminary, author of "The Great Poets and Their Theology," "Systematic Theology," etc.

Thirty years ago we read the volume to which this is the companion and greatly enjoyed and profited by it. It gave us enchanting glimpses of biography, rare essays in literary criticism and keen analyses of theological truth. The present volume has done the same, although the author had not such good subjects to work upon. Bryant, Emerson, Whittier, Poe, Longfellow, Lowell, Holmes, Lanier, and Whitman had neither the poetry nor the theology in their systems to compare with Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning and Tennyson. Nevertheless what Dr. Strong says about them makes a most valuable as well as entertaining book, and an acquisition indeed to the library of any thoughtful person, whether Christian or pagan.

In his preface he says, "The standard by which these poets are tried is that of the evangelical faith," which made it necessary for him to point

out the shortcomings and the positive errors of some of them while at the same time he has drawn attention to the uplifting doctrine of others. He is fair, and even more than fair, we think, for which reason we would very much like to have some Christian devotees of Emerson read what he says about him and his poetry. Perhaps we may be able to quote from the volume in a later issue.

485 pages. 5½x8½ inches. The Griffith and Rowland Press, Philadelphia. \$1.00 net.

J. M. G.

Davis—Soldier, Missionary, by J. Merle Davis, M. A., B. D., a Son.

Closely identified with the beginnings and early development of practically all forms of missionary activity in Central Japan, Rev. Jerome D. Davis, D. D., Lieutenant Colonel of volunteers in the Civil War, and for thirty-nine years a missionary of the American Board in the Sunrise Kingdom, was co-founder with Joseph Hardy Neesima of the Doshisha University; with him he fought for it in sacred Kyoto, alike against the combined attack of Shinto and Buddhist, and the reactionary trustees who could not appreciate the impregnable rock of Holy Scripture as its only sure foundation.

Here is a biography which one can read with enthusiasm. Its roots strike deep. Cast in the mold of New England Puritanism his rugged conviction maintained inviolate its best traditions. A born fighter, he was a man for his time, for it was not in him to compromise on basic spiritual truth. If he had a soldier's directness and tenacity, he also possessed the soldier's patience. Quick to incite and give affection, he won the enduring friendship of the Japanese, a people constitutionally wary of the foreigner. Away into the night, with his face flooded with the sparkling evidence of his soul's sincerity, this lover of men would discuss some knotty theological or life problem with the students who instinctively turned to him for counsel.

You think of him along with Abraham Lincoln. A tried and suffering soul, heroic, tender, yearning deeply for Christ and communicating him transformingly, the swing of his spirit lifted him to the heights of life.

Read this book and you will be stirred for similar sacrificial service.

347 pages. 5¼x8¼ inches. Pilgrim Press: Boston and Chicago. Cloth, \$1.50 net.

J. R. R.

The Challenge, the Church and the New World Order, by Rev. Frederick Lynch, D.D.

This finely written book is a collection of papers by the editor of the "Christian Work" in the columns of which many of them appear.

For the opinions of thinking men all over the world, as they appear in this volume, we are indebted. The diagnosis of the world's trouble is well done from a certain standpoint, but we must

strongly object to some of the conclusions of the distinguished writer. In the prefix he says that there is "absolutely no use of going back to the gospel the church had for the nations before the war." Whether it is right to speak of a gospel for the nations or not, it is certainly true that the gospel that was good previous to 1914 is the gospel that is good today, and we believe that there must be a return to that gospel for the amelioration of the conditions of the world; and further we believe that it was because the simple gospel of Jesus Christ has been wounded in the house of His friends, that many of the evils of the world now exist.

Every one of the twenty-seven chapters is interesting, but we cannot but think that the statement in the last chapter, which is entitled "Some Rays of Hope" is little less than puerile. The author speaks of two of these rays and says, "The first of these is the triumph of the prison reform movement." The second he says is, "The stand the President has taken on the Mexican situation and that so many of the American people stood so splendidly behind him." The author may save himself by saying these were "rays" of hope, but is there not here an utter ignoring of the only solution of the trouble, the return of Jesus Christ as the rightful ruler of nations to this earth? This is no chimera—it is the simple teaching of the Word of God. Millennial conditions are never to be realized until the millennium is established, and this can only be by the presence of Jesus Christ.

263 pages. 5x7¼ inches. Fleming H. Revell Company, New York. \$1.25 net.

J. H. R.

When Christ Comes Again, by the Rev. George P. Eckman, D. D.

Dr. Eckman, a leading Methodist preacher, has made a serious effort to discredit Premillennialism. We are pleased to note his dissent from those who hold that Christ was in error as to His second coming, or that the New Testament writers misrepresented Him. He is clear, also, as to the expectation of the early church that Christ might return soon and set up His kingdom; indeed, he admits the words of Jesus would naturally lead to such an expectation. He points out, however, that since Christ did not return, an altered construction was put upon His words and finally, when contradictory theories arose, the subject was set aside by theologians as an insoluble mystery. All of which, we suggest, is rather in favor of Premillennialism.

Dr. Eckman insists that Premillennialists have foisted their view on the Scriptures by putting together widely separated texts, instead of arriving at it by the study of the Bible as a whole. Certainly, he is mistaken here. The leaders in the revival of interest in the Lord's coming have been noted as students of the whole Bible. Indeed, on their theory the Bible becomes interesting and intelligible from Genesis to Revelation,

and people crowd into popular classes to study it; whereas, on the postmillennial theory, they usually devote themselves to only certain portions.

Again, our author is disturbed by over-emphasis on the second coming. Writing, as he does, especially for Methodists, it might be more appropriate to be disturbed about the neglect of this doctrine, which is so common. For example, the reviewer has been a Methodist minister for more than fifteen years, but can recall hearing, during that period, only one sermon on the Lord's coming by a Methodist preacher.

Dr. Eckman deplores the setting of dates, but no more than most Premillennialists. Yet we find him saying: "The second advent of our Lord is still an event of the indefinite future." We should not have dared to set a date, even in this way, in view of Christ's words, "Watch ye therefore, for ye know not what hour your Lord doth come." But Dr. Eckman, like all post-millennialists, has trouble with that word, "Watch."

Our author thinks premillennialism makes people hard and Pharisaic. We confess we find difficulty in thinking of D. L. Moody, A. J. Gordon, and George Muller in these terms.

The very fact of such a book being put forth by a Methodist publishing house shows a new interest in its subject. The book will not disturb the faith of anyone who has found in premillennialism a key to the Scriptures. It may frighten some from further study of the subject, but we are hopeful it may also awaken inquiry on the part of others.

287 pages. 5x7¼ inches. The Abingdon Press, New York City. \$1.50 net. L. W. G.

Over the main entrance to the new Whatcom Co. High School, at Bellingham, Wash., are these words:—"WASTE NOT THY HOUR." Might not this be an appropriate motto to place before the eyes of every student of the Scripture, and every professed follower of the Lord Jesus? Alas, how many precious moments are wasted, that might be used for the Glory of God and for the upbuilding of His kingdom on the earth. May these words burn in the minds of us all as we realize the shortness of this life with its opportunities, and let us be busy.

S. L. B.

Members of the section on anthropology and psychology of the American Association for the Advancement of Science who find relaxation in the discussion of the Proessus Frontoparphenoidalis of the Zygora and many similar topics expect to entertain Madame Lenora Selenka, widow of Emil Selenka of Munich, before they settle all their disputes. Madame Selenka is out on a world wide search for information about the Pithecanthropus, popularly called the "Missing Link."

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The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray gave an address in Boston on May 5, in connection with the dedication of the new building of the Gordon Bible College in which at one time he was a director and instructor. He met some of the alumni, and with them some of the alumni of the Moody Bible Institute who had been invited.

On the following Sunday he preached twice at the Ruggles Street Baptist Church, and in the evening held an informal reception where he had an opportunity to meet many of his former students and parishioners, some of whom came long distances for the purpose.

Mr. Sellers: April 26, Ravenswood Gospel Tabernacle. May 1-3, State Sunday School Convention, Spartanburg, S. C. May 5, Sailed for Great Britain.

Mr. Gosnell: April 13, 20, 27, and May 4, Union Bible Class, Pittsburgh, Pa.

Mr. Ketchum: April 15, 22, 29, Preaching at Memorial Presbyterian Church, Indianapolis.

Dr. Ralston: Young Married People's Class of Moody Church Sunday-school, April 22, 29, May 6. Moody Rescue Mission, April 26; Christ Presbyterian Church, May 6.

Dr. Russell: April 15, Waveland Avenue Congregational Church, Chicago.

MR. E. O. SELLERS GOES ABROAD

Mr. E. O. Sellers, Director of the Evening Classes, has been given a five months' leave of absence so that he may, with Mr. Sherwood Eddy and party, engage in work among the soldiers in the Y. M. C. A. camps of Great Britain. He left the Institute April 28, going to Spartansburg, S. C., to assist at the Sunday-school convention held there May 1, 2 and 3. Mr. Sellers then journeyed to New York, where he boarded the French liner, "Espagne" May 5, enroute to Bordeaux, France, thence by rail to the Channel and across to England. By this course of travel the danger from submarines and mines is avoided. It is hoped a stay behind the trenches in France may be arranged on the return trip. Mr. Sellers' work will be distributed among members of the Faculty during his absence and Rev. Henry Hepburn, D. D., pastor of the Buena Memorial Presbyterian Church of Chicago, will have his day classes until July 15, the work in the office being cared for by Mr. Albert Simpson Reitz. The Friendly Bible Class of the Moody Sunday-school, of which Mr. Sellers has been a teacher for seven years, gave a farewell meeting, April 29. When Mr. Sellers appeared those present arose singing "America" and waved the

flags which had been given out for the occasion. Mr. Julius Haavind, president of the class, presented him with a check to pay for a traveling bag, and stated that he hoped every time the bag was looked at there would be the remembrance of the class and their prayers. Mr. E. Y. Woolley, assistant pastor of the Moody Church, gave the farewell message.

EXTENSION DEPARTMENT NOTES

Field Work

The Dallas (Tex.) "Evening Journal" recently gave a report of one of Mrs. Alveretta Warvel Bowman's Bible lectures. The First Baptist Church of Ft. Worth engaged her for a series of such studies.

B. B. Sutcliffe filled his third teaching engagement with the Calvary Baptist Church, Charleston, W. Va., May 6, in connection with which he gave several addresses before the Baptist Sunday-school Convention of Kanawha County.

Geo E. Guille concluded a return engagement at the Sumner Avenue Baptist Church of Brooklyn, N. Y., of which Dr. F. W. Troy is pastor, and taught the Bible for eight days at Hammononton, N. J.

John C. Page conducted a Bible Conference at Altoona, Pa.

Miss Elinor Stafford Millar gave inspirational addresses and taught the Bible for two weeks at Wheeling, W. Va. under Y. W. C. A. auspices.

Mrs. Margaret T. Russel finished her Bible teaching engagement with the Bob Jones Evangelistic Party at Grand Rapids, Mich.

N. H. Camp supplied the pulpit of Memorial Presbyterian Church, Indianapolis, Ind., May 6; gave a series of studies in Revelation at the Edgewater Presbyterian Church, Chicago, and an address at the Watson Park Congregational Church on "The Signs of the Times."

In addition to his work in the Extension Department office, John R. Riebe assisted the Educational Department in missionary lectures in the Institute.

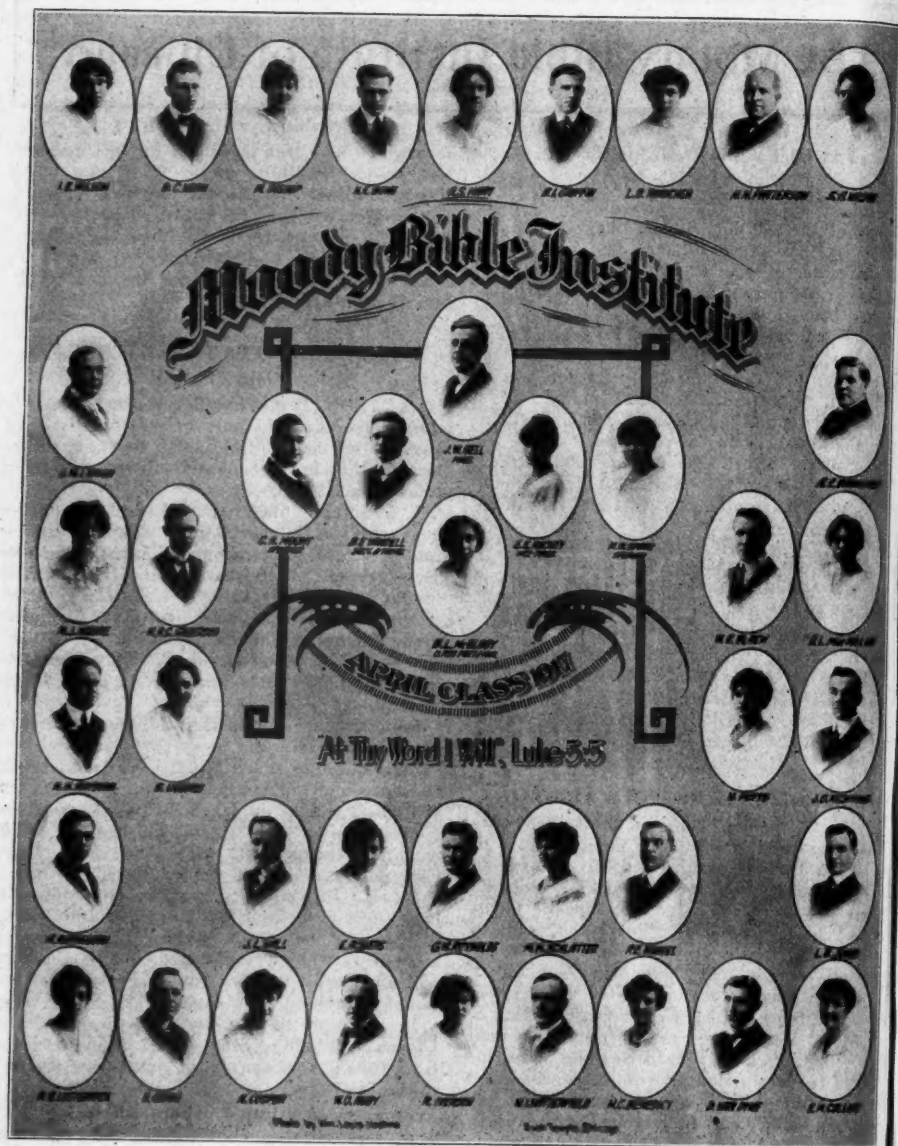
Christian Workers Bureau

Located: Pastors of Baptist churches—R. Tinkham, Goblesville, Mich.; Claude R. Harris, Imlay City, Mich., and Le Roy Ellis, Leadville, Colo. Pastor of Presbyterian church—Andrew McGill, Avalon, Mo.

Assistant Evangelists—Richard Branston, East Jordan, Mich., and W. E. Bilyeu, Clothier, W. Va.

Singers—Alonzo Nicodemus, Dallas, Tex., and A. R. Shaw, Port Huron, Mich.

Women Workers—L. B. Rindschen, travelers'



Graduating Class of the Moody Bible Institute, Winter Term, 1917

aid, Y. W. C. A., Troy, N. Y.; Myfanwy Lodwick, Union Mission Settlement, Charleston, W. Va.; Sara Seaborn, Sunday-school canvasser, First U. P. Church, Omaha, Neb., and Elizabeth Slauson, pianist, Kady Evangelistic Party, Port Huron, Mich.

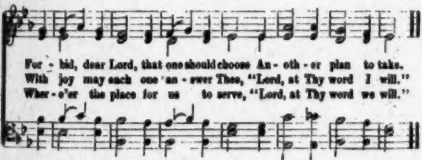
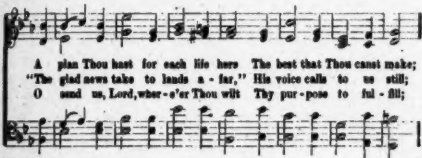
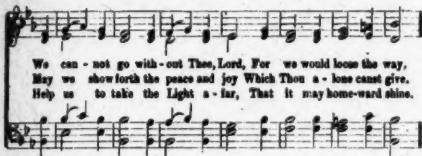
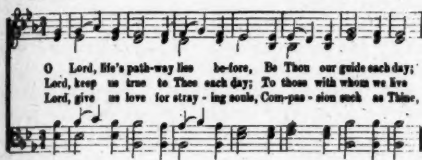
GRADUATING EXERCISES OF THE WINTER TERM

The graduating exercises of the class for the winter term of 1917, were held April 19. The class exercises were held at 11 a. m. in the Moody Church, and addresses given by Miss Mildred W. Spain, of Texas, representing the women, and Mr. Charles Herbert Mount, of Tennessee, representing the men. At 5:30 p. m. in the Women's Building, a reception was given to the graduates, which was followed by dinner. A

A Prayer for Guidance.

B. L. McE.

Bernie L. McEaver.



Copyright, 1917, by Bernie L. McEaver.

composite picture of the class was presented to the Institute, the address being made by J. L. Hall, and Mr. Sutcliffe responded in behalf of the faculty. The graduating exercises proper were held at 7:45 p. m. in the Moody Church, Dr. Gray presiding. The address to the graduating class was delivered by Rev. R. M. Russell, D. D. Director of the Bible Course.

Dr. Gray on behalf of the Trustees, presented

the diplomas to twenty women and twenty-two men, and it was announced that 104 persons had finished courses by correspondence.

OPENING OF THE SPRING TERM

The spring term of the Institute opened April 26, with an enrollment of forty-five men and thirty-three women. The term opened under favorable conditions. There were a few applicants for enrollment who changed their plans, some having volunteered for service in the army and others who felt the necessity of taking up work on the farms.

REUNION

A meeting of the former students of the Institute, residing in and around St. Louis, Mo., was held Monday, April 23, at the Young Women's Christian Association building. Rev. George E. Guille was present and gave a very helpful message. It was decided to have an association auxiliary to the Alumni Association of The Moody Bible Institute, which was formed on Founder's Day, 1917.

There were about twenty present, and after a "cafeteria" supper, a good old M. B. I. testimony meeting was held, closing with prayer for the needs of the Institute and the students on the foreign fields, as well as the needs of each one present. Mr. Moon, '15, who is in St. Louis building a tabernacle for Rev. Paul Rader, was a special guest and gave some reminiscences of his stay at the Institute.

On May 4, the Pittsburgh Auxiliary Alumni Association of The Moody Bible Institute was organized and officers elected.

A meeting of the Evening Classes Alumni Association was held Friday evening, April 20, in the dining room of the Institute. After dinner inspirational addresses were made by Dr. Gray and Dr. Dean of the Northern Baptist Theological Seminary of Chicago. Mr. E. O. Sellers, director of the Evening Classes, and Dr. Edmund Cook also gave brief addresses and the gathering proved to be one of spiritual profit.

MISCELLANEOUS

Our Assistant Librarian, Miss Mabel Sprague, '10, spent some time in New York recently studying library problems for the betterment of that important feature of our Educational Department.

Philip M. Gray, youngest son of the Dean, is in training in the Officer's Reserve Camp, at Fort Sheridan, Illinois, and Albert A. Ketchum, son of the Director of the Practical Work Course, is in similar training at Madison Barracks, Sackett Harbor, N. Y.

The Employment Bureau of the Institute has been successful in locating many students in temporary positions to assist them while pursuing their studies. In this connection it has been suggested there may be former students of the Institute who are specially qualified for office positions, in connection with the work of the Institute, and if they would like to secure such positions when open, and would place an application on file, some could be employed in the various departments. Such applications should be addressed to Mr. C. B. Norlin.

RECITALS BY MUSIC STUDENTS OF THE INSTITUTE

Two recitals were given by the music students of the Institute on Friday and Saturday afternoons, April 13 and 14. Both programs were interesting and the work of the students reflected credit upon their teachers: Mrs. Storrs, Mr. Coffin and Mr. Parker, instructors in vocal study, and Mr. Fellers, Mr. Schuler and Miss Carlson, instructors in piano. Following are the programs:

Friday, April 13

Piano—Minuet, op. 14, No. 1.....	Paderewski
Voice—"He shall feed his flock".....	Handel
Voice—"The Ninety and Nine".....	Campion
Piano—"Polish Dance".....	Schwarenska
Voice—"Oh! for a closer walk with God".....	Schnecker
Voice—"I know that my Redeemer liveth".....	Handel
Piano—Sonata, op. 27, No. 2.....	Beethoven
Voice—"Come to me".....	Roma
Voice—"Mighty lak a Rose".....	Nevin
Voice—Duet—"I waited for the Lord".....	Mendelssohn
Piano—"Impromptu".....	Schubert
Voice—"There is a green hill".....	Gounod
Voice—"Peace be mine".....	Henrich
Piano—Duet—"Two English Dances".....	German
Voice—Hymn No. 110, "Christ in me".....	Camp
Voice—Duet—"The Blessed Lights of Home".....	Marsh

Saturday, April 14

Piano—"Apple Blossoms".....	Richard Low
Male Chorus—"Go forth with a Song".....	Trowbridge
Voice—"Now the day is over".....	Luedebuhl
Voice—"Dreaming".....	Hawley
Voice—"An open Secret".....	Woodman
Piano—"Gavotte" in A.....	Mattei
Voice—"The flower that you gave me".....	Barry
Voice—"Deep River".....	Burleigh
Piano—Prelude from Suite Bergamasque.....	Debussy
Voice—"Sing on".....	Denza
Two Marionettes.....	Cook
Voice—"Face to Face".....	Johnson
Piano—"Grillen".....	Schumann
Voice—"Songs of Araby".....	Clay

Voice—"The Publican".....	Vandewater
Piano—Nocturne, op. 37, No. 2.....	Chopin
Voice—"Ave Maria".....	Masagnì
Voice—"Twas April".....	Nevin
Voice—Hymn No. 144 "Immanuel".....	Towner
Piano—"March Mignon".....	Poldini
Voice—"I know that my Redeemer liveth".....	Handel
Voice—"My Task".....	Ashford
Voice—"Teach me to Pray".....	Jewell
Piano—"La Filleuse".....	Roff
Voice—Duet—"The Better Land".....	Towner

PERSONALIA

J. J. Gotheridge, '09, is now located at Drake, N. D.

T. M. Hillhouse, '12, has been assisting evangelist L. S. Evans in the southern states.

J. F. Sahlin, '15, is now located as Sunday-school missionary, under the American S. S. Union, at Bozeman, Mont.

John Martin, '12, is planning to take up work among the mountaineers this summer and will probably give his life to it.

Miss Margaret Easterly, '12, who has been working with the Fletcher Evangelistic Party in the East, has been ill at her home in Leipzig, O., since December.

L. C. Stumpf, '08, pastor of the First Presbyterian Church, Henryetta, Okla., forwarded a souvenir program of the dedication of a new church edifice on Easter Sunday.

Miss Mattie Busch, '12, passed through a severe trial the first of the year, when both father and mother passed away and were buried the same day.

Misses Ethel and Mary Closson, '11, closed a very successful campaign in Lewes, Del., recently, and it is reported there had not been such an awakening for many years in that city.

Miss Edith Harland, '07, who left Mombasa, Africa, on November 26, arrived in England in January and is at present in Cheltenham looking forward to a visit to America later, if possible.

George E. Woodley, '13, gives a very interesting description in the April issue of "Inland Africa" of the impressions of a missionary looking, for the first time, at scenes and natives around the A. I. M. stations at Kijabe and Kinyona, Africa.

Jack Linn, '14, and wife have been engaged in evangelistic meetings in various towns in southern Indiana since the first of the year, and the Lord has been gracious in His blessing ever since they left the Institute.

Alfred Thompson, '08, and wife (Flossie Gibson, '12) sailed for Numan, Yola, Nigeria, W. Africa, from New York, May 12. They are returning to the field after a visit to the States.

Charles B. Clark, '10, conducted the music during a series of revival meetings held recently in Spencer, W. Va. One of the pastors of that city writes in highest terms of the work and leadership of Mr. Clark.

We desire to call attention to an error in the line under the cut used in this department in the May number, page 755. Instead of "Southern Baptist Theological" it should have read "Presbyterian Theological Seminary."

George Johnson, '13, and Mrs. Johnson (nee Sarah Soneson, '12) have gone to Africa under the Africa Inland Mission. They are praising God for the privilege of "going on their way to heaven by way of Africa," and crave the prayers of God's children as they open up a new station at Chief Njuroo, Belgian Congo.

Rev. Charles R. Shepherd, '04, mourns the loss of his wife, who died of smallpox at Canton, China, on February 4. Mr. Shepherd, who is professor of Church History and Biblical Introduction in Graves Theological Seminary, Canton, expects to visit this country during the present summer.

Royden D. Zook, '15, writes of his work at Park City, Utah, a mining camp 7,000 feet above sea level. He is pastor of the only Protestant church in this town of 5,000, and finds the people hungry for the gospel, although there is much wickedness. He is enthusiastic over the value of the training received at the Institute.

Benjamin Franklin, '97, pastor of the Park Memorial Baptist Church, Springfield, Mass., has been delivering a series of Sunday evening sermons entitled "The Triumphs and Tragedies of Ten Talent Men." He was assisted recently in an evening service by Mr. John Goode, converted gambler and ex-convict, the story of whose life has been running in the "Christian Herald."

L. J. Derk, '05, has been conducting special meetings at Shamokin, Pa., for some months. He reports that 197 have decided for Christ and many are showing the results of a definite Christian experience. One young woman working in a factory sold over 200 colportage books in a little over a week. Mr. Derk is sending out two other girls with books and tracts.

Lewis B. Bryden, '14, pastor of the Lake View Baptist Church, Kingston, Pa., is doing excellent work in that place, according to a recent report from one of the Institute Extension Department workers who held a Bible Conference in that city. Mr. Bryden preached a series of sermons on the parables recently, which resulted in much blessing.

Gunnar Nesse, Jr., '13, reached Norway safely after a very dangerous journey. They were delayed for one week at Kirkwall and afterward Mr. Nesse was taken for a spy. He informed his examiners that he was a graduate of The Moody Bible Institute of Chicago and was then given a Bible test. Having answered the questions put to him in satisfactory manner, he was released.

Wm. H. Bartz, '14, closed the season's work recently with evangelist Valiant. Mrs. and Miss Huntley, '16, were also members of the party. Their last meeting was held for four weeks in Minneapolis, Minn., under the auspices of five downtown churches. There were 200 converts reported, 15,000 persons ministered to through the preaching of the Word, 1,000 of this number boys and girls in attendance at the afternoon meetings.



The Bible Institute of the Swedish Evangelical Free Church in attendance at The Moody Bible Institute, Winter Term, 1917. Rev. Gustav Edvards, instructor, seated in center of group

Harry C. Grimes, '08, closed a six weeks' series of evangelistic meetings in the Baptist church of Colon, Mich., of which he is pastor. While the field is flooded with destructive critics and not a little infidelity, the meetings closed with 39 souls saved. Mr. Grimes has been pastor at this point only four months. He issued a valuable little folder entitled "A Message to New Converts," which was given out to those who publicly confessed Christ as their Saviour.

F. D. Boone, '14, writes there are at the present time twenty former students at Wheaton College, Wheaton, Ill. Ten of these are graduates of the Institute and five are student volunteers for the foreign field. These students formed a club recently with the object of united testimony to God and speaking a word for the Institute to college students considering further training, before engaging in definite Christian work.

Miss Iva-dell Carney, '14, is engaged in settlement work at "Friendship House," Campbell Settlement, Gary, Ind. This work touches the Servians, Slovaks, Hungarians and Polish who are mostly Catholic. There is personal contact with 400 children but very little with the adults, the hope being to reach the parents through the children. James M. Johnson, '11, pastor of the Reformed Church, directly across the street from the settlement, cooperates, giving as much assistance as possible for the promotion of the work.

Paul J. Andreason, '15, spent the past winter in the lumber camps of Canada and has accepted the position of missionary for this year with the Shantymen's Christian Association, Winnipeg, Man., Canada. The Lord has richly blessed in the work although there were a few hardships and the weather at times 60 degrees below zero. A few souls were brought to a saving knowledge of the Lord Jesus Christ the first of March. Mr. Andreason had been working with the churches of Winnipeg until April 26 when he left for the sawmill, mining and construction camps.

Miss Edna Larsen, '12, missionary stationed at Lachokow, Hupeh, China, under the C. I. M., sends an interesting account of her work. Her first itinerating trip was a source of much joy, because many were the opportunities given of proclaiming the good news of salvation to those who had never heard it. Four meetings were held with Christian women and Miss Larsen was awaiting the decision of Mr. Hoste as to her future place of service. She longs to get into school work among the girls, although rejoicing continually for any part in the spread of the gospel in China.

George Bernhard, '07, pastor of the Unity Presbyterian Church, Harveys, Pa., concluded a five weeks' evangelistic effort in his own church and received twenty-seven new members

into fellowship at the close of the meetings. The Sunday-school showed an increase of twenty-five per cent and the offerings of the school seventy-five per cent. A strong missionary spirit has been awakened and is manifested in the Young Ladies Mission Circle, which supports a native preacher in India, and the Ladies Bible class, which meets every Wednesday evening for Bible study under supervision of their pastor, also supports a native woman teacher in India.

Graduates of the Institute were guests of honor at two dinners given recently in Newark, O., during the evangelistic campaign conducted by H. W. Bromley and party. Miss Gladys Dietzell, '14, represented the class of April, 1916; Miss Vida Davis, '14, and Miss Rose Fetterolf, '14, the class of August, 1916; Miss Grace Porter, '13, the class of December, 1916, and Miss Beulah MacMillan, '15, the April, 1917, class. Songs were sung and prayer offered for the Institute.



(Back row) J. W. Dawson, '14; Christian Ezra, '10; (Middle row to the right) D. Rees-Jones, '14; (Front Row) Mr. and Mrs. Davidson of the Ceylon and India General Mission.

D. Rees-Jones, '14, is now located with Adam Scott, '11, at Kalyandrug, Anantapur District, South India. Mr. Rees-Jones expected to be sent to Hindupur, but the death of Mrs. Scott altered the plans and he was stationed with Mr. Scott who has been on the field for four years. The accompanying picture was taken by Mr. Rees-Jones while at Bangalore. He says Satan resents the progress of the work and is hindering

in every possible way. The roof of the buildings they have leak badly and they have been obliged to vacate the Government bungalow in which they stayed, bearing the heat of the day in the open, in a tent with no shade near. The work of well-digging has been painfully slow and many difficulties have arisen and the erection of new godowns proceeds only in stages, for the workers are off duty more than on. The study of the language together, with these circumstances would warrant the missionary being discouraged, but Mr. Rees-Jones says they are not for they have learned to "endure hardness, as good soldiers of Jesus Christ." There is no regret with them for having answered God's call and they are happy and contented in His will. Prayer is asked for the work, likewise a call to remember "as his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff: they shall share alike."

John W. Dawson, '14, is stationed for the present with Mr. and Mrs. Merriweather at Gobichettipalyam, India. He says it would be difficult to describe the feelings that passed through him as he watched for the first time, people bowing down prostrate on the ground before snake stones, but he knew and felt a deeper joy than ever experienced before when he reflected on the thought of being sent to preach to these the unsearchable riches of Christ. On a recent Sunday morning at one of the services he was privileged to preach through an interpreter on "The Gospel of Christ the Power of God unto Salvation," telling the story of Naaman and the leper to a large crowd on the street, whose curiosity was thoroughly aroused by the arrival of another white man. He requests prayer that he may speedily acquire the language and customs.

A TESTIMONY

A former student in Minnesota writes: "As a recent graduate, I have one big note of thanks giving to sound, i. e., in regard to the teacher training course and the synthetic Bible course. When I came to this field as the pastor of a Baptist church, I found the people sadly lacking in Bible knowledge, especially the young people. The latter had a B. Y. P. U. that was practically dead. Sometimes they would have eight or ten people to the meetings, and not more than twenty at any time. We got out a little card and began a Bible study class. Of course I am using the synthetic method. Now, a great interest is being manifested in an attendance of from sixty to seventy-five members. In conjunction with, and preceding the Bible study period, the young people's choir, twenty in number, render a good program of music. Thank God for His Word and for the synthetic method of teaching His Word. Each week I look forward with great pleasure to the hour when I shall be able to teach His blessed Word to such an interested audience. If I had not received any thing else

from the Institute than this method of Bible teaching, I would have been inestimably rewarded for the time and work I put in there as a student."—H. B. Ferrell, '15.

THIS IS THE LATEST

I cannot grasp the magnitude
Of God's great love in Genesis;
It seems far greater than before
I studied it by Synthesis.

—From a Correspondent Student.

BORN

To Mr. and Mrs. W. H. Craig, '13, at Spokane, Wash., a daughter, Florence Reed, April 16, 1917.

To Mr. and Mrs. Anton Anderson, '14, at Chicago, Ill., a daughter.

MARRIED

Fritz R. Ehrenholm, '00, to Miss Grace I. Wilkinson, April 27, 1917. At home Granite, N. H.

R. W. Achor, '12, to Miss F. Eula Forsythe, '12, at Kimbolton, O., Mr. J. H. Hutchins, '12, performed the ceremony and Mrs. Hutchins acted as maid of honor. Mr. O. B. Ransopher, '10, was also a guest. Mr. Achor will take up a pastorate in Oklahoma.

DIED

Henry T. Pierson, '14, at his home, Chatsworth, Ill., after an illness of seven days with pneumonia, April 25, 1917.

Mrs. Jacobson, wife of J. Jacobson, '11, graduate of the Evening Classes, at Helvig, Norway, Nov. 23, 1916.

A British officer who is now serving in the aviation corps on the Western front had a remarkable experience. He had just plunged into a cloud bank along with five other machines when he saw the plane on his right turning to cross in front of him. At the same time he saw a machine of the same type as his own appear out of the cloud about fifty feet away and making straight for him. Instinctively he turned the nose of his machine downward and dived in order to escape a collision. The other aeroplane did the same thing. He turned, and the other turned with him. He says that he was in a cold perspiration by this time and in sheer desperation he turned his machine straight ahead and made for his antagonist. Just as they were on the point of meeting, the strange aeroplane disappeared in the mist and the officer discovered, much to his relief, that the peril which confronted him was, after all, only a mirage. Many of the phantoms which seem most real to the Christian turn out to be nothing more than the tricks of the imagination when they are fairly confronted. "Resist the devil and he will flee from you." In many cases his worst threats will be discovered to be nothing more than a mirage.—"The Christian Evangelist."

The Bible Institute Colportage Association

ON THE WRITTEN MINISTRY

An Open Letter

Beloved Brethren:—The subject of reading matter (periodicals and tracts), has exercised me much for a time, and I venture a few suggestions in this letter. First, as to the importance of having in our homes, good reading for ourselves, to commence with. As one goes from place to place, the importance of this is felt. Very few Christian homes are without the weekly, if not the daily newspapers, and these are regularly read. Yet again and again one finds not one good, helpful, Christian magazine in such homes; and often the prophet's words might be used, "My people are destroyed (Heb. cut off) for lack of knowledge." Hosea 4:6. Beloved, this is, I believe, a very serious neglect with some. It is true that the Word of God must have the first place in a Christian home; and no books, papers, or magazines should take its place.

Yet we believe where the Book of Books is valued and studied as it ought to be by us, anything that helps, to a further understanding of its precious contents, will be valued and hailed with great delight. The written ministry of many honored servants, gifted and deeply taught in the Word, whom some never see, nor hear, is within the reach of all. Thus periodicals are a channel which all might enjoy from month to month. We cannot neglect such without serious loss to ourselves; and if loss to ourselves, it must be with loss to others.

Next, as to the children, and young in the home circle. How important for parents to place before the young, reading of a simple, sound, and scriptural character. Here also there is need of real discernment, for much of the literature printed for the young, tends to educate their minds for light reading of the "novel" style. Here parents need to have godly wisdom and true discernment. All religious books of this kind should be discarded. We believe the love for novels and the theater plays, might in many cases be traced back to reading of this kind, with a religious clothing. Then let us be awakened as to the importance of simple, earnest, scriptural reading for the young; and thus seek to store the young minds with knowledge, good and sound.

Eternity alone will fully reveal the loss to many parents, who now heap up riches and add land to land, and neglect to lay out part of their means regularly, to instruct the young upon divine things. What a blessed field lies open here to parents! The newspaper is sub-

scribed for and paid for regularly; then, let us see, beloved, that first of all, each month or year, reading for ourselves and homes is attended to, as far as we are prospered in this world's goods. Oh, how many a child of God we have heard bless the Lord for the written ministry; and also how many children have been brought to God in tears and repentance, after reading some gospel incident recording the telling conversion of others. Upon no other subject ought parents to be more awake.

Next, we will look beyond the home circle and see among our neighbors, what a field there is to serve the Lord Jesus.

These fields lie open everywhere, and all around us. What are we now doing in this respect? An aged Christian, a few years ago, came into a tract depot, and bought a few dollars worth of tracts, and said, with tears coursing down his cheeks, that a neighbor living by his side for nine years, had just died, and that he had never so much as given him a tract, or paper, setting the gospel before him, or warning him of his danger; and now he had died suddenly, and he feared he was lost. Oh, beloved, what a thought for us! One soul gone into eternity, and lost forever, whom we knew on earth! What a field here lies before every one of us. Often there are difficulties in the way of speaking to people about eternal realities, when one gospel tract, of but few pages, and handed on, or sent by the post, could do all the work. It can reach the king's palace; it will enter the home of the poor; and stay for weeks, months and years, and turn up again in time and deliver its true and faithful message, just the same as it could the day it left the kind and thoughtful hand that passed it on.

Thousands upon thousands can rise up as one man, and testify that a tract was the means of their conversion. Thousands upon thousands will tell us, they have been restored from paths of sin and vice to that peace and righteousness, by the truth carried by these silent messengers. Others have been cheered, comforted and stimulated in their Christian lives by them. And again what light and truth they have carried to people, and to homes, making the Bible itself a new book to them. This is a grand work—the distribution of tracts. It is a work in which the young and old, rich and poor, educated and illiterate can help. The fields everywhere are open. Then let us, beloved, inquire, Have we been, and are we now, as diligent in this branch of service for the Lord, as we ought to be? If not, may this day find us with more decision and purpose of heart

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to help, in some way, the distribution of tracts.

For a few cents, good gospel papers, in a country place, could be supplied to every neighbor month after month. Thus in the absence of an evangelist, the work of presenting the gospel could be carried on continually. In a village, or town, street after street could be canvassed; and for a trifle, good gospel reading placed in many homes each month. How many will enlist in this service, take up the work in faith, and water it with much prayer? The end draws near. Soon we will leave the fields, now open, behind us forever. The Lord forbid that any of us may thus leave, and have no sheaves to lay down at His feet, when He comes.—A. E. B.

THE BENEFITS AND BLESSING OF SELLING GOOD BOOKS

The writer knows of nothing so advantageous to the people in general as the distribution of spiritual literature. Books that are straight in their doctrinal teaching, forceful in application, and glorious in their spiritual tone, will greatly enrich the soul of any reader.

There are several justifiable reasons why we must distribute literature. First, the enemy is flooding the land with that which is devilized and viciously pernicious. Christian Science, so-called, "Pastor" Russell and his people known as the Millennialdawnites, infidels, skeptics, and others are vigorously and generously sending their books and periodicals throughout the world. These are all unsafe, and evidently are leading thousands astray. We must try and counteract this stream of death and hell with that teaching that will not only save men, but make them spiritually rich.

Second, in our churches and campmeetings thousands are being led to Christ and hundreds more into the delightful grace of holiness. These need establishment.

Pastors, evangelists, and people should fairly "sow down" each community with clean, pure literature. As an evangelist, the writer used to go into a community, start in on an evangelistic service, open up his books and loan out as many as he could, providing the people would promise to read them. If they liked the book that was borrowed, they could pay for it later; if not, bring it back at any time during the meeting. The book was preaching in the home and to the individual, while the evangelist was pouring in the red-hot truth at the church. A sort of a double-header. Not many books were lost, thousands were sold, and hundreds of people blest. Many a time have we heard the people say, "The book you loaned me is the best book I have ever read." Or, "That book you loaned me helped to clear up my experience; I want another."

Our people should grow enthusiastic, and sell our books by the thousand. There is nothing that will bring us such large dividends from

almost every consideration. Too few are active at this point; preachers and people should wake up. *What we can do we ought to do, and what we ought to do we will do.* Amen!—Condensed from article by Rev. C. E. Cornell.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from April 10 1917, to May 9, 1917, inclusive:

Prison Book Fund:	
83 Contributions	\$390.00
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4 Contributions	18.50
Alaska Book Fund:	
3 Contributions	21.54
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19 Contributions	50.75
Fire Station Book Fund:	
1 Contribution	.32
Hospital Book Fund:	
2 Contributions	6.00
India Book Fund:	
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Lodging House Book Fund:	
2 Contributions	6.20
Lumber Camp Book Fund:	
20 Contributions	84.45
Military Camp Book Fund:	
4 Contributions	6.40
Mountain Book Fund:	
3 Contributions	25.00
Seamen's Book Fund:	
4 Contributions	8.00
Spanish "Way to God" Book Fund:	
17 Contributions	62.80

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," etc., have been sent out on account of the several book funds named from April 9, 1917 to May 8, 1917, inclusive:

Prison Book Fund:	
Illinois, 26 books, and 5 Gospels.	
Indiana, 50 books, and 50 Gospels.	
West Virginia, 95 books, and 95 Gospels.	
Tennessee, 20 books, and 20 Gospels.	
Ohio, 230 books, and 215 Gospels.	
Nebraska, 12 books, and 12 Gospels.	
Mississippi, 10 books, and 10 Gospels.	
Montana, 290 books, and 290 Gospels.	
Missouri, 50 books, and 50 Gospels.	
Idaho, 50 books, and 50 Gospels.	
Georgia, 92 books, and 92 Gospels.	
Iowa, 170 books, and 70 Gospels.	
Pennsylvania, 221 books, and 180 Gospels.	
Massachusetts, 50 books, and 50 Gospels.	
North Carolina, 81 books, and 65 Gospels.	
Wisconsin, 45 books, and 40 Gospels.	
California, 110 books, and 150 Gospels.	
South Carolina, 210 books, and 145 Gospels.	
Maine, 110 books, and 100 Gospels.	
Kansas, 55 books, and 50 Gospels.	
Minnesota, 15 books, and 15 Gospels.	
Colorado, 155 books, and 140 Gospels.	
New York, 119 books, and 110 Gospels.	
New Jersey, 55 books, and 250 Gospels.	
Louisiana, 200 books, and 200 Gospels.	
Michigan, 50 books.	
Washington, 15 books, and 15 Gospels.	
Spanish "Way to God" Book Fund:	
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Ponce, P. R., 25 copies.	
Paraguay, S. A., 15 copies.	
Argentina, S. A., 15 copies.	
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Colombia, S. A., 50 copies.	
Mountain Book Fund:	
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Lumber Camp Book Fund:	
Canada, 200 books.	
Michigan, 75 books.	
India Book Fund:	
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England, 46 books.	
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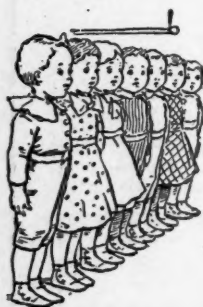
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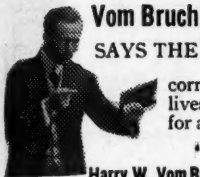
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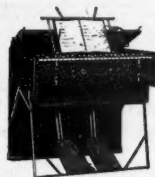
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The Long Awaited Answer to the Question About the War and our Responsibilities!

Dr. James M. Gray, our editor, has received numerous requests to give a concise statement covering the important questions confronting Christians in regard to the war. His answer has been especially prepared for the July number, under the title

"What the Bible Says About War"

Extra copies may be had while they last at 15 cents each (subscribers being supplied first). It would be well to have a few extra copies to hand to friends later when the question is discussed in Bible classes, etc. We will send bundles of ten for a dollar.

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We will announce in the July number the winner of the Bible for the month of May. Upon application, we will send subscription blanks and sample copies to all who wish to try for this Bible.

The Christian Workers Magazine

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HERE THEY ARE

Index to Advertisements

	Page Number		Page Number
Architects		Institutes and Institutions	
Fulton & Butler.....	842	Missionary and Evangelistic Alliance.....	836
Bibles, Books, Tracts, Pamphlets and Sermon Material		New Covenant Mission to the Jews.....	771
You May Be Looking For—Where to Look:		Union Missionary Training Institute of N. Y.....	768
Asher Publishing Company.....	842	Williamsburg Mission to the Jews.....	772
Bible Institute Colportage Association.....	Third Cover		
The Bible Truth Depot.....	763	Investment	
Christian Alliance Publishing Company.....	770	The Moody Bible Institute of Chicago.....	Second Cover
Christian Workers Magazine.....	834, 838, 839		
Rev. Chas. Eickenberg.....	837	Magazines	
Glad Tidings Publishing Company.....	837	"Where to Get What You Want" Column, Miscellaneous.....	842
J. B. Lippincott Company.....	771		
Mennonite Publishing Company.....	837	Miscellaneous Suggestions to Buyers	
Geo W. Noble.....	837	Wilson Index Company.....	837
Oxford University Press.....	766	"Where to Get What You Want" Column, Miscellaneous.....	842
F. H. Revell Co.....	768		
Sword & Shield Tract Society.....	837	Mottos	
Harry Vom Bruch.....	837	Christian Alliance Publishing Company.....	770
Westminster Press.....	767	Reliance Motto Company.....	836
"Where to Get What You Want," Column.....	841		
Bible Study by Correspondence		Music, Song Books, etc.	
The Moody Bible Institute.....	766	Bilhorn Brothers.....	837
Business Offers—Secular		Evangelical Publishing Company.....	768
"Where to Get What You Want" Column, Miscellaneous.....	842	Glad Tidings Publishing Company.....	768
Church and Sunday-school Supplies		F. H. Revell Company.....	836
DeMoulin Brothers.....	768	Rodeheaver Company.....	Back Cover
Sanitary Communion Outfit Company.....	842	Tabernacle Publishing Company.....	772
C. A. Schmitt.....	836	"Where to Get What You Want" Column, Miscellaneous.....	842
Thomas Communion Service Company.....	837		
"Where to Get What You Want" Column, Miscellaneous.....	842	Organs	
Clothing		Bilhorn Brothers.....	770
Montgomery Ward Company.....	835	Homo Faber.....	837
Electrotypes, Halftones, Cuts, etc.		A. L. White Manufacturing Company.....	768
Joseph H. Barnett & Company, Miscellaneous.....	842		
Evangelists and Singers		Typewriters	
"Bob" Johnson.....	836	Blick Typewriter Company.....	766
"Where to Get What You Want" Column.....	841	Hammond Typewriter Company.....	769
Flowers from Palestine			
The Chosen People.....	837	Undertaker	
Groceries		R. A. Allen.....	837
Brill Brothers.....	770		
Quaker Oats Company.....	764		

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THE CHRISTIAN WORKERS MAGAZINE

Continuing THE INSTITUTE TIE
Published on the first of each month by
The Moody Bible Institute of Chicago

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

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The Christian Workers Magazine

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The Christian Workers Magazine

Vol. XVII

JULY, 1917

No. 11

5c a Copy

James M. Gray, Editor
J. H. Ralston, Associate Editor

\$1.50 a Year

By the President of the United States of America

A Proclamation

Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation; and

Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And, insomuch as we know that by His divine providence nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient

to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

(SEAL)

Done at the city of Washington, this 30th day of March, A. D. 1863, and of the Independence of the United States the eighty-seventh.

Abraham Lincoln

the President:

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200 Main Street

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Not Confections But Whole-Grain Foods

Here are titbits which are used like nut-meats. Chefs garnish ice cream with them—girls use them in candy making. Boys at play carry bags of Puffed Grains and eat them like confections.

Yet these are whole grains—wheat or rice—with every food cell exploded. For one hour they are toasted in terrific heat, then they are shot from guns.

They are scientific foods, invented by Prof. Anderson. A hundred million steam explosions occur in every kernel. Digestion is made so easy, so complete, that every atom feeds.

You see brown bubbles, crisp and flaky, puffed to eight times normal size. You taste delightful morsels with a toasted almond flavor.

But what children get is whole-grain nutrition,

Puffed Wheat **Puffed Rice**
and Corn Puffs
Each 15c Except in Far West

without any tax to the stomach. They need it as much as they like it. They get too little whole-wheat food, with its phosphates and its vitamins. And what they get in other forms cannot digest like Puffed Wheat.

Serve these Puffed Grains in every summer milk dish. Make them the morning cereal. Mix them with your berries.



In Milk

They are better than part-grain foods, you know, with part of the



With Berries

food cells broken. And certainly folks like them better than any other form of these grain foods.

For variety's sake, in these hot months, keep all three kinds on hand.

[1619]